

METHODIST REVIEW

(BIMONTHLY.)

WILLIAM V. KELLEY, D.D., Editor.

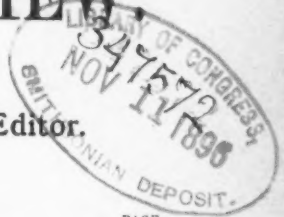
CONTENTS.

	PAGE
I. WHEN THIS WORLD IS NOT. <i>Bishop H. W. Warren, D.D., LL.D., University Park, Colo.</i>	849
II. SOCIALISM AND THE NEW TESTAMENT. <i>D. H. Wheeler, LL.D., Meadville, Pa.</i>	865
III. THE EDUCATIONAL FUNCTIONS OF ANCIENT COINS. <i>F. M. Bristol, D.D., Evanston, Ill.</i>	874
IV. THE THREE GREAT EPOCHS OF WORLD EVOLUTION. <i>Professor H. W. Conn, Ph.D., Wesleyan University, Middletown, Conn.</i>	885
V. THE NECESSITY OF CHURCH MEMBERSHIP. <i>Rev. W. W. Lance, M.A., Bowling Green, O.</i>	902
VI. STUDIES IN RECENT FICTION. <i>Rev. F. S. Townsend, M.A., Milford, Conn.</i>	911
VII. CHINESE LITERATI IN PEKING UNIVERSITY. <i>M. L. Taft, D.D., Dean Wiley Theological School, Peking, China.</i>	921
VIII. LITURGICAL DEVELOPMENTS OF NEW TESTAMENT TIMES. <i>Rev. J. L. Reeder, Lynn, Mass.</i>	926
IX. LANGUAGE AS A FINE ART. <i>Rev. F. B. Cowgill, M.A., Hamline, Minn.</i>	940
EDITORIAL DEPARTMENTS:	
NOTES AND DISCUSSIONS	947
Diplomatic Storm Centers, 947; The Bible as a Strain of Music, 948.	
THE ARENA	962
The Mormon Problem: A Reply from the Utah Mission, 962; "Knowledge and Feeling in Spirituality," 963; A Reply to Drs. Wheeler and Steele, 966; A Reply to My Critic, 967; "Did Paul Preach on Mars' Hill?" 969; Subjective Theology, 970.	
THE ITINERANTS' CLUB	971
The Ministry as a Conservative Force, 971; Exegesis—Heb. vi, 4-6, 973; How to Study the Bible (Continued), 974.	
ARCHÆOLOGY AND BIBLICAL RESEARCH	976
Israel and the Egyptian Monuments, 976.	
MISSIONARY REVIEW	980
The South American Opportunity, 980; Debts of Missionary Societies, 981; The Congo Free State, 982.	
FOREIGN OUTLOOK	984
SUMMARY OF THE REVIEWS AND MAGAZINES	992
BOOK NOTICES	998
INDEX	1017

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METHODIST REVIEW.

NOVEMBER, 1896.

ART. I.—WHEN THIS WORLD IS NOT.

“THE day of the Lord will come . . . ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”

What is there after that ?

To this question there are three answers :

I. There are left all of what may be called natural forces that there were before the world was created. They are not dependent on it. The sea is not lost when one bubble or a thousand break on the rocky shore. The world is not the main thing in the universe. It is only a temporary contrivance, a mere scaffolding for a special purpose. When that purpose is fulfilled it is natural that it should pass away. The time then comes when the voice that shook the earth should signify the removal of “those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.” We already have a kingdom that cannot be moved. “The things which are seen are temporal ; but the things which are not seen are eternal.”

It should not be supposed that the space away from the world is an empty desert. God is everywhere, and creative energy is omnipresent. Not merely is a millionth of space occupied where the worlds are, but all space is full of God and his manifestations of wisdom and power. David could think of no place of hiding from that presence. The first word of rev-

elation is, "In the beginning God created the heaven." And the great angel, standing on sea and land when time is to be no longer, swears by Him who "created heaven, and the things that therein are," in distinction from the earth and its things that are to be removed. What God created with things that are therein is not empty. Poets, the true seers, recognize this. When Longfellow died one of them, remembering the heart-breaking hunt of Gabriel for Evangeline, and their passing each other on opposite sides of an island in the Mississippi, makes him say of his wife long since gone before :

And now I shall seek her once more,
On some Mississippi's vast tide
That flows the whole universe through,
Than earth's widest rivers more wide.

Evangeline I shall not miss
Though we wander the dim starry sheen,
On opposite sides of rivers so vast
That islands of worlds intervene.

But what is there in space? There is the great ceaseless force of gravitation. Though the weakest of natural forces, yet when displayed in world-masses its might is measureless by man's arithmetic. Tie an apple or a stone to one end of a string, and taking the other end whirl it around your finger, noting its pull. That depends on the weight of the whirling ball, the length of the string, and the swiftness of the whirl. The stone let loose from David's finger flies crashing into the head of Goliath. But suppose the stone is eight thousand miles in diameter, the string ninety-two million five hundred thousand miles long, and the swiftness one thousand miles a minute, what needs be the tensile strength of the string? If we covered the whole side of the earth next the sun, from pole to pole and from side to side, with steel wires attaching the earth to the sun, thus representing the tension of gravitation, the wires would need to be so many that a mouse could not run around among them.

There swings the moon above us. Its best service is not its light, though lovers prize that highly. Its gravitative work is its best. It lifts the sea and pours it into every river and fiord of the coast. Our universal tugboat is in the sky. It saves millions of dollars in towage to London alone every year. And

this world would not be habitable without the moon to wash out every festering swamp and deposit of sewage along the shore.

Gravitation reaches every place, whether worlds be there or not. This force is universally present and effective. In the possibilities of a no-world condition a spirit may be able to so relate itself to matter that gravitation would impart its incredible swiftness of transference to a soul thus temporarily relating itself to matter. What gravitation does in the absence of the kind of matter we know it is difficult to assert. But as will be seen in our second division there is still ample room for its exercise when worlds as such have ceased to be.

In space empty of worlds there is light. It flies or runs one hundred and eighty-six thousand miles a second. There must be somewhat on which its wing-beat shall fall, stepping stones for its hurrying feet. We call it ether, not knowing what we mean. But in this space is the play of intensest force and quickest activity. There are hundreds of millions of millions of wing-beats or footfalls in a second. Mathematical necessities surpass mental conceptions. In a cubic mile of space there are demonstrably seventy millions of foot tons of power. Steam and lightning have nothing comparable to the activity and power of the celestial ether. Sir William Thompson thinks he has proved that a cubic mile of celestial ether may have as little as one billionth of a pound of ponderable matter. It is too fine for our experimentation, too strong for our measurement. We must get rid of our thumby fingers first.

What is light doing in space? That has greatly puzzled all philosophers. Without question there is inexpressible power. It is seen in velocity. But what is it doing? The law of conservation of force forbids the thought that it can be wasted. On the earth its power long ages ago was turned into coal. The power was reservoird in mountains ready for man. It is so great that a piece of coal that weighs the same as a silver dollar carries a ton's weight a mile at sea. But what is the thousand million times more light than ever struck the earth doing in space? That is among the things we want to find out when we get there. There will be ample opportunity, space, time, and light enough.

It is biblically asserted and scientifically demonstrable that space is full of causes of sound. To any one capable of turning

these causes to effects this sound is not dull and monotonous, but richly varied into songful music. Light makes its impression of color by its different number of vibrations. So music sounds its keys. We know the number of vibrations necessary for the note C of the soprano scale, and the number that runs the pitch up to inaudibility. We know the number of vibrations of light necessary to give us a sensation of red or violet. These, apprehended by a sufficiently sensitive ear, pour not only light to one organ, but tuneful harmonies to another. The morning stars do sing together, and when worlds are gone, and heavy ears of clay laid down, we may be able to hear them

Singing as they shine,
"The hand that made us is divine."

There are places where this music is so fine that the soft and soul-like sounds of a zephyr in the pines would be like a storm in comparison, and places where the fierce intensity of light in a congeries of suns would make it seem as if all the stops of being from piccolo to sub-bass had been drawn. No angel flying interstellar spaces, no soul fallen overboard and left behind by a swift sailing world, need fear being left in awful silences.

There seems to be good evidence that electrical disturbances in the sun are almost instantly reported and effective on the earth. It is evident that the destructive force in cyclones is not wind, but electricity. It is altogether likely that it is generated in the sun, and that all the space between it and us thrills with this unknown power.* All astronomers except Faye admit the connection between sun spots and the condition of the earth's magnetic elements. The parallelism between auroral and sun-spot frequency is almost perfect. That between sun spots and cyclones is as confidently asserted but not quite so demonstrable. Enough proof exists to make this clear, that space may be full of higher Andes and Alps, rivers broader than Gulf Streams, skies brighter than the Milky Way, more beautiful than the rainbow. Occasionally some scoffer who thinks he is smart and does not know that he is mistaken asks with an air of a Socrates putting his last question, "You say that 'heaven is above us.' But if one dies at noon and another at midnight, one goes toward Orion and the other toward Hercules; or an

* The action that drives off the material of a comet's tail proves that other forces besides gravitation are operative in the interplanetary space.—*The Sun*, C. A. Young, p. 156.

Eskimo goes toward Polaris and a Patagonian toward the coal-black hole in the sky near the south pole. Where is your heaven anyhow?" O sapient, sap-ient questioner! Heaven is above us, you especially; but going in different directions from such a little world as this is no more than a bee's leaving different sides of a bruised pear exuding honey. Up or down he is in the same fragrant garden, warm, light, redolent of roses, tremulous with bird song, amid a thousand caves of honey-suckles, "illuminate seclusions swung in air" to which his open sesame gives entrance at will.

II. But there will be in space what the world has become. It is nowhere intimated that matter had been annihilated. Worlds shall perish as worlds. They shall wax old as doth a garment. They will be folded up as a vesture, and they "shall be changed." The motto with which this article began says heavens pass away, elements melt, earth and its works are burned up. But always after the heaven and earth pass away we are to look for "new heavens and a new earth." On all that God has made he has stamped the great principle of progress, refinement, development—rock to soil, soil to vegetable life, to insect, bird, and man. Each dies as to what it is, that it may have resurrection or may feed something higher. So in the light of revelation earth is not lost. Science comes, after ages of creeping, up to the same position. It too asserts that matter is indestructible. Burn a candle in a great jar hermetically sealed. The weight of jar and contents is just the same after the burning as before. A burned-up candle as big as the world will not be annihilated. It will be "changed."

It is necessary for us to get familiar with some of the protean metamorphoses of matter. Up at New Almaden, above the writer, is a vast mass of porous lava rock into which has been infiltrated a great deal of mercury. How shall we get it out? You can jar out numberless minute globules by hand. This metal, be it remembered, is liquid, and so heavy that solid iron floats in it as cork does in water. Now, to get it out of the rock we apply fire, and the mercury exhales away in the smoke. The real task of scientific painstaking is to get that heavy stuff out of the smoke again. It is changed, volatilized, and it likes that state so well that it is very difficult to persuade it to come back to heaviness again.

Take a great mass of marble. It was not always a mountain. It floated invisibly in the sea. Invisible animals took it up particle by particle to build a testudo, a traveling house, for themselves. The ephemeral life departing, there was a rain of dead shells to make limestone masses at the bottom of the sea. It will not always remain rock. Air and water disintegrate it once more. Little rootlets seize upon it, and it goes coursing in the veins of plants. It becomes fiber to the tree, color to the rose, and fragrance to the violet. But whether floating invisibly in the water, shell of infusoria in the seas, marble asleep in the Pentelican hills, constituting the sparkle and fizz of soda water, claiming the world's admiration as the Venus de Milo, or giving beauty and meaning to the most fitting symbol that goes between lovers, it is still the same matter. It may be diffused as gas or concentrated as a world, but it is still the same matter.

Matter is worthy of God's creation. Astronomy is awe-full; microscopy is no less so. Astronomy means immensity, bulk; atoms mean individuality. The essence of matter seems to be spirit, personality. It seems to be able to count, or at least to be cognizant of certain exact quantities. An atom of bromine will combine with one of hydrogen; one of oxygen with two of hydrogen; one of nitrogen with three of hydrogen; one of silicon with four of hydrogen, etc. They marry without thought of divorce. A group of atoms married by affinity is called a molecule. Two atoms of hydrogen joined to one of oxygen make water. They are like three marbles laid near together on the ground, not close together; for we well know that water does not fill all the space it occupies. We can put eight or ten similar bulks of other substances into a glass of water without greatly increasing its bulk, some actually diminishing it. Water molecules are like a mass of shot, with large interstices between. Drive the atoms of water apart by heat till the water becomes steam, till they are as three marbles a larger distance apart, yet the molecule is not destroyed, the union is still indissoluble. One physicist has declared that the atoms of oxygen and hydrogen are probably not nearer to each other in water than one hundred and fifty men would be if scattered over the surface of England—one man for each four hundred square miles.* What must the distance be in steam?

* See *Recreations in Astronomy*, p. 257.

what the greater distance in the more extreme rarefactions? It is asserted that millions of cubic miles of some comets' tails would not make a cubic inch of matter solid as iron. Now, when earth and oceans are "changed" to this sort of tenuity creations will be more easy. We shall not be obliged to hew out our material with broadaxes, nor blast it out with dynamite. Let us not fear that these creations will not be permanent; they will be enough so for our purpose. We can then afford to waste more worlds in a day than dull stupidity can count in a lifetime.

We are getting used to this sort of work already. When we reduce common air in a bulb to one one-thousandth of its normal density at the sea, we get the possibility of continuous incandescent electric light by the vibration of platinum wire. When we reduce it to a tenuity of one millionth of the normal density, we get the possibility of the X rays by vibrations of itself without any platinum wire. The greater the tenuity the greater the creative results. For example, water in freezing exerts an expansive, thrusting force of thirty thousand pounds to the square inch, over two thousand tons to the square foot; an incomprehensible force, but applicable in nature to little besides splitting rocks. On the other hand, when water is rarefied into steam its power is vastly more versatile, tractable, and serviceable in a thousand ways. Take a bit of metal called zinc. It is heavy, subject to gravitation, solid, subject to cohesion. But cause it to be burned, to pass away, and be changed. To do this we use fire, not the ordinary kind, but liquid that we keep in a bottle and call acid. The zinc is burned up. What becomes of it? It becomes electricity. How changed! It is no longer solid, but is a live fire that rings bells in our houses, picks up our thought and pours it into the ear of a friend miles away by the telephone, or thousands of miles away by the telegraph. Burning up is only the means of a new and higher life. Ah, delicate Ariel, tricky sprite, the only way to get you is to burn up the solid body.

The possibility of rare creation depends on rare material, on spiritlike tenuity. And that is what the world goes into. There is a substance called nitrite of amyl, known to many as a medicine for heart disease. It is applied by inhaling its odor—

a style of very much rarefied application. Fill a tube with its vapor. It is invisible as ordinary air in daylight. But pour a beam of direct sunlight from end to end along its major axis. A dense cloud forms along the path of the sunbeam; creation is going on. What the sun may do in the thinner vapors the world goes into when burned up will be for us to find out when we get there. Standing on Popocatepetl we have seen a sea of clouds below, white as the light of transfiguration, tossed into waves a mile high by the touch of the sunbeam. Creative ordering was observed in actual process. It is done under our eyes to show us how easy it is. Would it be any less glorious if there were no Popocatepetl? A thrush among vines outside is just now showing us how easy it is to create an ecstasy of music out of silence. She has only to open her mouth and the innate aptitudes of air rush in to actualize her creative wish. Not only is it easy for the bird, but she is even provoked to this love and good works by the creation of a rainbow on the retreating blackness of a storm yonder. Thunder is the sub-bass nature furnishes her, and thus invites her to add the complementary notes.

Some one may think that all this tenuity is as vaporous as the stuff that dreams are made of, and call for solid rocks for foundations. Perhaps we may so call while we have material bodies of two hundred pounds weight. Yet even these bodies are delicate enough to be valuable to us solely because they have the utmost chemical instability. We are burning up their substance with every breath, in order to have delicacy of feeling and thought. What were a wooden body worth? Substances are valuable to us according to their fineness and facility of change. Even iron is mobile in all its particles. We call it solid, but it is not. We lift our eyes from this writing and behold the tumbling surf of the great Pacific sea. Line after line of its billows are charging on the shore and tumbling in utmost confusion and roar of advancing and reflux waves. So the iron of the telephone wire. You often hold the receiver to your ear listening, not to the voice of business or friendship of men, but to the gentle hum of the rolling surf in the wire's own substance. And in order that we may know the essential stability of things that are fine we are told that the city which hath enduring foundations is in the spirit world, not this kind

of material. The whole new Jerusalem, to come down "out of heaven, prepared as a bride adorned for her husband," is as movable as a train of cars is movable here. There may still be rainbows and rivers of life if there are no more rocks. There is a real realm of "scientific imagination." But all our imaginings fall far short of realities. Some men do not desire this realm, and demand solid rocks to walk on. But a bird does not. He oars himself along the upper fields and rides on air. So does a bicyclist and balloonist. Some men have a sort of contempt for aeronauts and workers at flying machines. That feeling is a testimony to their depravity and groveling tendencies. Aeronautics and nautics are an effort toward angelhood. Men can walk water who are willing to take a boat for an overshoe. So we may air when we get the right shoe. Browning gives us a delicious sense of being amphibian as we swim. And the butterfly, that winged rather than rooted flower, looking down upon us as we float, begets in us a great longing to be polyphibian. We have innate tendencies toward a life of finer surroundings, and we shall take to them with zest, if we are not too much of the earth earthy. We were designed for this finer life. We do take to it even now in the days of our deterioration, not to say depravity. The great marvels of the world are not so much in matter as in man. We were meant to be more sensitive to finer influences than we are. We are far more so than we think. Take your child into the street. Another child coughs at a window on the other side, and your child has three months of terrific whooping-cough. All such diseases are taken by homeopathic doses of the millionth dilution. Many people feel "in their bones" the coming of storms days before their arrival. We knew a man who ate honey with delight till he was twenty-five years old, and then could do so no more. This peculiarity he inherited from his father. One man has an insatiable desire for drink, because some ancestor of his, back in the third or fourth generation, bequeathed him that curse. In the South you can go a mile in the face of the wind and find that peerless blossom of a magnolia by following the drift of its far-reaching odor. Who has not received a letter and knew before opening it that it had violets within? It had atmosphered itself with rich perfume, and something far richer, for three thousand miles. The first

influences which came over the Atlantic cable were so feeble that a sleeping infant's breath were a whirlwind in comparison. But they were read. It is no wonder that the old astrologers thought that men's whole lives were influenced by the stars. Every vegetable life, from the meanest flower that blows to the largest tree, has its whole existence shaped by the sun. Doubtless man's body was meant to be an *Æolian* (how the vowels and liquids flow into the very name!) harp of a thousand strings over which a thousand delicate influences might breathe. His soul was meant to be sensitive to the influences of the spirit. This capability has been somewhat lost in our deterioration. To recover these finer faculties men are required to die. And for the field of exercising them the world must be changed. Paul understood this. He associated some sort of perfection with the resurrection, with the redemption, or buying back, of the powers of the body. And the whole creation waiteth for the apocalypse of the full-sized sons of God.

Does one fear the change from gross to fine, from force of freezing to the winged energy of steam, from solid zinc to lightning?

Our whole desire for education is a desire for refining influences. We know there is a higher love of country than that begotten by the fanfare of the Fourth of July. There is a smile of joy at our country's education and purity finer than the guffaws provoked by hearing the howls of a dog and the explosions of firecrackers when the two are inextricably mixed. There is a flame of religious love when the heart sacrifices itself in humble realization of the joy of its adorable love purer than the fierce fire of the hating heart that applies the torch to the martyr's pyre. We give our lives to seeking these higher refinements because they are stronger and more like God.

Does one fear to leave bodily appetites and passions for spiritual aptitudes fitted to finer surroundings? He should not. Man has had two modes of life already—one, slightly conscious, closely confined, peculiarly nourished, in the dark, without the possible exercise of any one of the five senses. That is prenatal. He comes into the next life. At once he breathes, often vociferously, looks about with eyes of wonder, nourishes himself with avidity, is fitted to his new surroundings, his immensely wider life, and finds his superior companions and surroundings

fitted to him, even to his finest need for love. Why hesitate for a third mode of life? He loses modes of nourishment; so he has before. He loses relations to former life; so he has before. He comes into new companionships and surroundings; so he has before. But each time and in every respect his powers, possibilities, and field have been immensely enlarged.

O the hour when this material
Shall have vanished like a cloud,
When amid the wide ethereal
All the invisible shall crowd.
In that sudden, strange transition,
By what new and finer sense
Shall we grasp the mighty vision,
And receive the influence?

Knowledge of the third state of man is not so difficult to attain in the second as knowledge of the second was in the first. If a fit intelligence should study a specimen of man about to emerge from its first stage of existence, it could judge much of the conditions of the second. Feet suggest solid land; lungs suggest liquid air; eyes, light; hands, acquisitiveness, and hence dominion; tongue, talk, and hence companions, etc. What foregleams have we of the future life? They are from two sources—revelation and present aptitudes not yet realized. What feet have we for undiscovered continents, what wings for wider and finer airs, what eyes for diviner light? Everything tells us that such aptitudes have fit field for development. The water fowl flies through night and storm, lone wandering but not lost, straight to the south, with an instinct for mild airs, food, and a nest among the rushes. It is not disappointed.

Man has an instinct for dominion that cannot be gratified here. He weeps for more worlds to conquer. He is only a boy yet, getting a grip on the hilt of the sword of conquest, feeling for some Prospero's wand that is able to command the tempest. When he gets the proper pitch of power, take away his body, and he is, as Richter says, no more afraid, and he is also free from the binding effect of gravitation. Then there are worlds enough, and every one a lighthouse to guide him to its harbor. They all seek a Columbus with more allurements than America did hers. Dominion over ten cities is the reward for faithfulness in the use of a single talent merely.

Man has an instinct for travel and speed. To travel a couple

of months is a sufficient reward for a thousand toilsome days. He earnestly desires speed, develops race horses and bicycles to surpass them, yachts, and engines. Not satisfied with this he harnesses lightning that takes his mind, his thought, to the ends of the earth in a twinkling. But he is stopped there. How he yearns to go to the moon, the sun, and stars! But he could not take his present body through the temperatures of space three or four hundred degrees below zero. So he must find a way of disembodiment and of attachment to some force swift as lightning, of which there are plenty in the spaces when the world has ceased to be a world. It is all provided for by death.

Man has an instinct for knowledge not gratified nor gratifiable in the present narrow bounds that hedge him in like walls of hewn stone. A thousand questions he cannot solve about himself, his relations to others and to the world about him, beset him here. There he shall know even as he is known by perfect intelligence.

Here he has an instinct for love that is unsunderable. But the wails of separation have filled the air since Eve shrieked over Abel. Husbands and fathers are ever crying:

Immortal? I feel it and know it.
Who doubts of such as she?
But that's the pang's very essence,
Immortal away from me.

But there, in finer realms, shall be a knitting of severed friendships up to be sundered no more forever.

Specially has man sought in this stage of being to know God. Job in his pain and loss, assailed by the cruel rebukes of his friends and desolate by the desertion of his wife, says, "O that I knew where I might find him." David cries out while his tears are flowing day and night, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" Moses, in the broadest of visions, material, historic, prophetic, says to God, "Show me thy glory." And common men have always turned the high places of earth to altar piles, and blackened the heavens with the smoke of their sacrifices. But the means of knowing God are to be increased. The very essence of life eternal is to know the true God, and Jesus Christ whom he has sent. Great pains have

been taken to manifest forth God to dull senses and to oxlike thoughts here; greater pains, with better results, shall be taken there. Every reader of the Apocalypse notices with joy, if not rapture, that when the book that was sealed with seven seals, which no man in heaven, nor earth, was able to reveal, nor open, nor even look upon, was finally opened by the Lamb, and its marvelous panoramas, charades, and symbolic significances had to be carefully explained to John, the man best able of any to understand them—we observe with rapture that the regular inhabitants of that hitherto unseen world understood all at once, and broke into shouts like the sound of these many waters in a storm. Above all these superior manifestations in finer realms the pure in heart shall *see* God.

III. But there is in space what there was before the world began. Philosophy asserts that the invisible universe is a perfect fluid in which not even atoms exist, and atoms are produced therefrom by the First Great Cause by creation, not by development. This conception is full of difficulties to thought. We cannot even agree whether creation was in time or eternity. But all agree in this, that the invisible is rapidly absorbing all the force at least of the visible universe, and that when force is gone the corpse will not remain unburied. Indeed, when the range of seeing puts the size of an atom at less than one two hundred and twenty-four thousandth of an inch, and when the range of thinking puts it at less than one six millionth of an inch, many prefer to consider an atom as a center of force and not as a material entity at all. But, amid uncertainties, this is certain, that the forces of the visible worlds are extraneous. They come out of the invisible. They are all also returning to the invisible; that is what light is doing in space, previously referred to. This incredibly high-class energy is not banking up coal in the celestial ether as it did on the earth, but is returning to the quick, mobile forces of the invisible worlds. One thing more is certain, that the origin of all the forces of the invisible is in personality; for the atom, it is agreed, bears all the marks of being a manufactured article. Different-sized shot could not have greater uniformity of structure and constitution. And their whole behavior shows that they are controlled by an admirable wisdom past finding out.

That these forces exist and are necessarily active there are

three proofs: Worlds have been made, not of things and forces that do appear. They were abundantly displayed in the physical miracles of Christ and others; and these forces, independently of the physical miracles at various times, have continuously helped men.

(1) Concerning the first fact, that worlds have been made, nothing need be said except that these forces, being personal, cannot be supposed to be exhausted, and hence creations can go on continuously. We are assured that they do. And the personal element more and more relates itself to personalities. "I go to prepare a place for *you*," to fit up a mansion according to tastes, needs, and enjoyments of the future occupant.

(2) This is the place to assert, not to prove, that this visible world has always been subject to the forces of the invisible world. It does not matter whether these forces are personal or personally directed. Its waters divide, gravitation at that point being overcome; they harden for a path, or bodies are levitated; they burn by a fire as fierce as that which plays between two electric poles. These forces are not the ordinary endowments of matter; they step out of the realm of the greater invisible, execute their mission, and, like an angel's sudden appearance, disappear. Who knows how frequently they come? We, for whose sake all nature stands "and stars their courses move," may need more frequent motherly attentions than the infant knows of. They will not be lacking, even if not sufficiently evident to the infant to be cried for. "Your heavenly Father knoweth that ye have need of all these things."

(3) It is here designed to be asserted that the forces of the invisible seek to be continually in full play on the intellectual and moral natures of man. Our unique Christian Scriptures have this thought for their whole significance. It begins with God's walking with Adam in the garden, and goes on till it is said, "Come, ye blessed of my Father, inherit the kingdom prepared for you," in the invisible, and by the invisible, from before the foundation of the visible world. It includes all time and opportunity between and after; we need specify only to intensify the conception of the fact. Paul says, "Having therefore obtained help of God, I continue unto this day," when otherwise oppressive circumstances and hate of men seeking to kill him would have prevented his continuing in life.

It is possible for all who believe to be given power, out of the invisible, to become sons of God. It has been said that there is power and continuousness enough in the tides, winds, rotating and revolving worlds for man to make a machine for perpetual motion. The only difficulty is to belt on. The great object of life in the visible should be to belt on to the invisible. Our great Example who did this made his ordinary doing better than common men's best, his parentheses of thought richer than other men's paragraphs and volumes. And he left on record for us promises of greater works than these, at which we stagger through unbelief. We should not; for men who have lived by the evidence of things not seen, and sought a city that received Jesus out of sight, have found that "God is not ashamed to be called their God." They have wrought marvels that men tell over like a rosary of what is possible to men. It is beyond the belief of all who have not been touched by the power of an endless life. But what they do is chiefly valuable as evidence of what they are. It is little that men quench the violence of fire and receive their dead raised to life again. It is great that they are able to do it. That they hold the hand that holds the world is something. But that they have eyes to see, a wisdom to choose, and will to execute the best, is more. Fire may kindle again and the resurrected die, but the great personality survives.

These forces are not discontinuous, connected with this temporary world, and liable to cease when it fails. They belong to the permanent, invisible order of things. Suppose one loses his body. Then there is no force whereby earth can hold its child any longer to its breast. It flies on at terrific speed, dwindling to a speck in unknown distances, and leaving the man amid infinitudes alone. But there are other attractions. There was One uplifted on a cross to draw all men unto him. Love has finer attraction for souls than gravitation has for bodies.

Then all his being thrills with joy. And past
The comets' sweep, the choral stars above,
With multiplying raptures drawn more swift
He flies into the very heart of love.

It is hoped that the object of this writing is accomplished, to widen our view of the great principle of continuity in the uni-

verse. It is not sought to dwarf the earth, but to fit it rightly into its place as a part of a great whole. It is better for a state to be a part of a glorious union than to be independent; better for a man to belong to the entirety of creation than to be Robinson Crusoe on his island. We belong to more than this earth. It is not of the greatest importance whether we lose it or it lose itself. We look for a "new heavens and a new earth." We are, or should be, used to their forces, and at home among their personalities. This universe is a unity. It is not made up of separate, catastrophic movements, but it all flows on like the sweetly blended notes of a psalm. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;" though the heavens be "rolled together as a scroll," the stars fall, "even as a fig tree casteth her untimely figs," when it is shaken with the wind, and though our bodies are whelmed in the removal of things that can be shaken. For even then we may find the calm force that shakes the earth, the force that is from everlasting to everlasting, may find that it is personal and loving. It says, "Lo, it is I; be not afraid."

Henry W. Warren

ART. II.—SOCIALISM AND THE NEW TESTAMENT.

PERHAPS the time has come to make some carefully considered answers to the excellent people calling themselves Christian socialists, who make very serious accusations against the existing economic order of society, and do not spare the Christian Church in their denunciations. The main indictment runs to the effect that the economic order is unchristian, and that the Church maintains that order and subsists upon it. The second part of the charge is true, and even a little more is true; and the omitted truth is that the very Christian socialist subsists upon that order. If money be "soiled," which is the fruit of our economic system, then the admission fees to the lectures of the Christian socialist, and the dollars paid for his books are "soiled." If we are all verily guilty in this matter, the accusers of the brethren are sharers in the guilt, and they share it with their eyes open.

I. The socialist who calls himself a Christian is in strange company; for most of his associates are not Christians to their knowledge. The essential thing in their doctrine is that private ownership is robbery, and that, therefore, the whole fabric of our industrial and commercial life is built upon a monstrous crime. Words come upon strange destinies. Robbery should mean a breaking of the commandment, "Thou shalt not steal;" and another commandment reads, "Thou shalt not covet." The two seem to be standing guard over property. But if property is itself theft, our human intelligence is put to a serious strain in the effort to comprehend the moral sanction surrounding these two commandments. Theft, robbery, spoliation, covetousness, and a large number of other words could have no meaning in a socialistic state.

It is true that some of our Christian socialists are pleased to limit their great principles to a part of property—to that which is employed in production, to "the instruments of production." But, since all property is actually or potentially an instrument of production—down to a carpenter's jackknife and dinner-pail—the distinction does not distinguish, and no lines can be drawn between the things sinfully owned and those whose possession is righteous. The expediency of state ownership of

some instruments of production, such as all lands and railroads, may be debated. It is an open question in this sense, that no moral defects are exhibited by a man who takes either side of the question. But when we are told that private ownership is a sin we may reasonably ask for such a clear account of the matter as will enable us to escape the guilt involved in ownership; and we naturally look to our new guides for the righteous example we are to follow. It is unsatisfactory, not to say bewildering, to be told that one may innocently own some things, while it is a deadly sin to own others.

We have suggested that one fifth of the moral law would have no application in a socialistic state. One may go further and say that in such a state the very teachings of Christ, which we are accused of disregarding, would be unintelligible. Who could "lend, hoping for nothing again?" How would it be possible to sell fields, and lay the money "at the apostles' feet?" What meaning would attach to Christ's denunciation of certain rich men? Who could understand the parables in which "capitalists" represent God? What nonsense would be made of the parable of the talents with its trading, its varying rewards, its "mine own with usury!" The economic order based upon property is so woven into the New Testament that the fading of that order out of the world would make Jesus the founder of a temporary dispensation, a teacher whose lessons had so transformed society—to accept for a moment the socialistic theory—that the redeemed generations would not be able to understand him. A world in which one could not fall among thieves would get no lesson from the parable of the good Samaritan, and the lesson of the sad fate of the five foolish virgins would become a piece of archæological lumber in a socialistic society. We should find no meaning in the sweet goodness of the husbandman who gave to every man a penny though some toiled twelve hours and others only one hour; for the wage system with its capitalistic robbers would have disappeared. The wisest of teachers would have ceased to teach because he had cast his truth into perishing molds.

Worse still, what confidence could a socialist have in a teacher who had inclosed his lessons in unclean vessels, who had presented God in the dress of a capitalist with hired servants and a private estate which he divides? To such a world as social-

ism imagines the God of the New Testament would be as far from perfect as the gods of Olympus are, in our view. We can conceive the new preacher in that celestial dispensation noting for the edification of the new kind of saints the appropriateness of the betrayal for thirty pieces of silver of a teacher who advised men to "render to Cæsar the things that are Cæsar's," using one of Cæsar's coins for an object lesson. This is not fanciful. The Rev. Mr. Sprague, in his *Socialism*, tells us that our system enabled Judas to sell his Master, which quite takes away one's breath, but is, after all, true enough from Mr. Sprague's remarkable premises.

At the risk of seeming to deal in commonplaces, we must be clear in our thinking upon the fundamental principles. If we were considering what is expedient we might find some reason for permitting a poor man to own a cow while denying him the right to own a share in a mill, the share having the same value as the cow. But when we are told that the shareholding is contrary to the New Testament because the mill is a means of production, we are compelled to reply that the cow is also a means of production, and are forced to conclude that the poor man has no moral right to own a cow.

The insistence of socialists that they mean to limit their principles to some large things might be passed over with a smile and a comfortable feeling that their scheme has no chance of being adopted; but when Christian men set up a theory that to own one kind of property is a sin, while it is lawful to own another kind of property, we must protest that there is not the smallest trace or the faintest hint of the distinction in the New Testament or in the nature of things.

The fiction in question grew at first out of the definition of capital as only that part of one's savings which one devotes to future production. The economists who drew this line were concerned to explain some features of production in mills, especially the origin of wages. Strictly construed, only a small part of all property entered into the definition; indeed, one may doubt whether it covered any property; for the wage-fund theory must be explained as an account of the way—the only way—in which savings become property, that is, by employing labor to produce things. The socialists stretched the term capital to cover the lands and the mills, and stopped stretching at their

pleasure when they had covered the large implements concerned in manufacture and transportation. But just so soon as capital is identified with some property—say, some product of labor—the limitation has no value outside of bookkeeping. Last of all has it any moral validity as marking the boundary between right and wrong.

II. We must lay down or accept some theory of the primary cause of the evils which confront us in a moral survey of the world. Rousseau said that men are naturally good, but are made bad by their institutions. The socialist limits the cause of our evils to one set of institutions, those which concern property. This is not Christ's doctrine. The evil, according to the New Testament, is in our hearts. "Ye must be born again." Just how a Christian gets upon the opposite ground—that the institutions make us bad—presents a puzzling problem. That there are evils connected with property no one denies. For example, men covet and steal. If the institution of property must be destroyed to cure the evil, then our Saviour missed the mark when he warned us against covetousness. All our human institutions are soiled by sin. The newspapers too often report cases in which fathers abuse parental authority. There are a few socialists who would cure the evil by putting the State in the place of fathers and mothers. No one has yet said that Christians ought to destroy the home and make "our father" an unintelligible term to future generations.

Government shows us a mass of evils. Whether we look into Armenia or an American city council we are compelled to blush for shame. The anarchist has an easy way of removing all the evil. Abolish government, and we shall be misgoverned no longer. Still, we do not accept this simple remedy, for we believe that government is a divine institution because it is a necessary one. Property and its functions grasp our lives so comprehensively that we should expect our handling of it to be attended by a train of evils and sorrows. We do not hasten to abolish it, because we believe that it also is a divine institution, since it is a necessary one. There is not a hint in the New Testament that it is a wicked institution. "The love of money"—not money—"is the root of all evil." Rich men are condemned, but some rich men are commended; and the most important parables put rich men into noble relations. The in-

ference is that some rich men are bad and some good, which is our common human experience. The lesson in Luke xix would be lost if the rich owner were not entitled to interest upon his idle pound. The sweet charity which Jesus taught would be impossible in a world where individual men had nothing to "sell" and "give."

The case of the apostolic Church, in which the rich brethren sold their fields to feed the starving saints, is often cited to prove that socialism began with the day of Pentecost. The whole case is an example of charity. Peter made to Ananias an emphatic declaration of the latter's right of property in the field he sold and in the money he received for the land. But there is a melancholy sequel to this case. Years afterward we find Paul making collections, even from the poor Macedonians, to feed the saints at Jerusalem. It is as though Bishops Thoburn and Hartzell were making collections in Africa and India to feed starving Christians in the United States. A pauper church at Jerusalem is a good object lesson, but it does not encourage us to have "all things common." An economist perceives that when the rich sold their fields they deprived themselves of the power to further help their brethren.

"There must be some Christian remedy for this mass of evils connected with property." Yes, there is a remedy in "the God that answereth by fire." The Holy Ghost in men's hearts has abolished a vast amount of poverty. John Wesley led the poor to Christ and gave them such sound economic advice that they gradually became rich. Methodism in the United States has recruited its vast army among the poor, and yet these Methodists own to-day their *per capita* share of the wealth of the nation. It is a rule that the man whom Christ saves becomes an economic success. Cut off idleness, thriftlessness, drunkenness, and the vices they beget, and there is at once a mobilization of that productive force which makes a nation rich. Leave these vices in full play, and no persons or people can escape poverty and degradation.

III. The Christian socialist indulges a good deal in general allegations. Many of these are wild conjectures, as that "a few will soon have all and the many nothing." Some construct tables to prove this awful prophecy. Now, unfortunately, we do not know how wealth is distributed, and these tables are as

conjectural as the prophecy they buttress. But it might be true that a tendency to collect wealth in few hands should exist, and yet true also that expediency measures would avert the tendency. Radicalism is the last issue to be tried, and the diagnosis must be far more thorough before we can intelligently decide that any other remedy than the grace of God in men's souls is needed in our economic society.

"We ought to live according to the golden rule." No doubt we ought; but, first of all, we cannot enforce the golden rule with a policeman's club or by an act of Congress. It is a rule for personal living, and its methods of working are through individuals. If a man feels moved to grasp the possessions of his neighbor it need not be regarded as an effect of the golden rule on his heart. Perhaps the common belief that the impulse is covetousness is nearer the truth. The golden rule is only a variation of the command to love our neighbor as ourselves; and that command is a part of, and personally consistent with, the forbidding of theft and covetousness.

"The spirit of our religion revolts at competition." Mr. Sprague does not see how any Christian can approve of competition. Well, if the abuses of a system constitute the system, then the family, the State, and about all the rest of our institutions must go. To many competition means only abuses having their root in human sinfulness. It is not proved that the evils cannot be removed by expediency legislation, that we must burn down the house to destroy some flies on the ceiling. We suspect that thousands do not know what competition really is. There is a saying that "he who makes two blades of grass grow where one grew before is a public benefactor." This man is a competitor; he mows a double crop of hay. His neighbors imitate him. It is so far a beneficence. The price of hay falls, and consumers save money on their hay bills. But—and this is what renders our Christian socialist frantic—the people who go on producing the one-blade crop of hay get only half as much as they formerly received. This little parable explains a large part of the so-called evil of competition.

The theory that the New Testament forbids a man to do better than his neighbor, to produce more wheat on an acre of land, or to spade his garden with fewer strokes, hardly needs refutation; and yet competition is merely making one's labor

more efficient, and getting a better return from it. If we are told that this gain ought to belong to us all, we may suggest, first, that the claim lacks proof of reasonableness, and, second, that in point of fact we do all receive the bulk of the gains arising from making a double crop of grass—for we are all consumers of the products for which in this parable the double crop stands; and we procure them at half the old prices. The one-blade producer is as well off as he was before; but he is relatively poorer because his more enterprising neighbors have made some small gains during a transition period.

It is too common to preach about the coarseness of the spirit of competition, as though only a man of a grasping spirit could succeed in this field. Our parable will help us to see that the coarseness or refinement of his nature has nothing to do with his success. He succeeds because he invents and combines and constructs the implements which double his grass crop. Private ownership gives him, first, a field on which to work unhindered; and, secondly, some means to risk in experiment. That "the State" would or could give him these things few of us can believe. And all industrial progress depends upon the power of the inventor, combiner, and mobilizer of industrial forces to use his liberty and take his risks.

There will be no disagreement about this successful man's duty to use his gains for the benefit of his fellows; no doubt that his wealth exposes him to peculiar temptations; no doubt that he may miss heaven through love of his goods; no doubt that it may come to be "a disgrace to die rich." Much more might be suggested, if our theme were the duties of wealth.

Our Lord taught directly no economic doctrine; no theory of government, not even of Church government. He gave us the hope and the means of salvation from sin, and the sound principles of personal conduct. But he used government and property to teach his spiritual truth, without conveying any hint that he was either an anarchist or a socialist. When he was asked to divide a disputed estate he refused, and added, "Beware of covetousness." The readers of the tenth commandment will not fail to perceive the weight of this warning.

IV. Some Christian socialists allege that the world is moving toward the nationalization of production, and that it would be a sad spectacle if the Church came in at the end of this

procession, its proper place being at the head of it. No such change is going on. There is only one place where governments produce for the public, and that is the penitentiary; nor is it a new thing in any sense. The convict has for many generations been a competitor of the free workman; nor do we regard the fact as of millennial significance. Many of the cases cited are merely forms of government control—as factory acts—which is bounded by principles of expediency. The governments sort and deliver letters, employing corporations to make stamps and mail pouches, and to transport the mails. Cities construct streets and bridges by contract with persons or corporations. More miles of railway were owned by States in 1870 than are now so owned; and, as a rule, the State property in transportation lines is managed by corporations. There is no procession for the Christian Church to lead toward socialism. The proper business of the Church in the twentieth century will be what it was in the first, to preach the Gospel of salvation from sin, and to foster the virtues which make social life on earth more wholesome as the generations pass. But let us look into the claim that the cause of collectivism is making rapid progress. Let us analyze the facts of the situation. Government—the collectivity, as our modern socialist describes it—has these distinct relations to property:

1. It owns public streets, parks, buildings, libraries, schools, and military equipments on land and sea, along with innumerable small things which it obtains by purchase from private producers. Sometimes it makes war ships and cannon; sometimes it buys them. No principle, except that of temporary expediency, regulates the practice. The rule, however, is that the government employs a contractor and not the workman. If, in a city, it should seem wise to build and operate a railway or a gas plant, this instance would not be modern or indicate any great revolution. We shall experiment in such ways with varying results; but the continuance of such experiments already old does not foreshadow a coming time when all workmen will be on government pay rolls.

2. Government exercises control over all private property. The limits of this control have never been defined. They may extend indefinitely beyond any lines marked out by experience. The concentration of industrial production has required an ex-

tension of these lines ; and a good deal of new legislation is going upon record. There is no socialism involved ; no new principle ; such regulation is as old as human society. Nor is there any discoverable tendency of regulative measures to pass over into measures of confiscation. And yet every measure of a regulative nature is hailed as an advance toward collectivist socialism. We have been advancing in this way ever since the children of Israel made bricks in Egypt. Control and ownership are totally distinct things ; and the two have no tendency to become one. Increase of control will be found in all history wherever men become massed ; and the massing of men by our new industrial engines has required legislative regulation, and will continue to require it.

3. Government takes possession of property for public uses. The only modern note here is that governments are more scrupulously exact in paying for such property than they once were. The progress here is straight away from collectivism. To be sure, the state takes in the form of taxes the means for its own maintenance. Here, too, the large lesson is the evident purpose to be just, fair, and equal. And it is this purpose which animates some laws which have been too enthusiastically claimed as socialistic. No new principle appears in the school tax, an income tax, a tax on corporations, or a tax on inheritances. As they relate to private property they signify nothing which is not signified by the simplest and oldest tax in the world. The simplest tax means that the government takes its part absolutely, and decides for itself what is equitable and just.

In the three fields so hastily surveyed we for our part cannot discover the smallest sign of collectivism—of the passing of the instruments of production into the ownership of the state. In fact, the state produces relatively less than formerly. We are building war ships by contract, though we have navy yards. Fewer men, relatively to the whole population, are on public pay rolls than were on them in 1870. In the collectivist sense our progress is backward—away from the socialistic ideal.

David H. Wheeler

ART. III.—THE EDUCATIONAL FUNCTIONS OF ANCIENT COINS.

No form of art had a more perpetual and widespread educational influence on the Greek mind in developing taste and fostering the idea of beauty than the national and colonial coinage. There seemed to exist a desire on the part of the cities of Greece, Sicily, Asia Minor, and Magna Græcia to rival each other in the taste displayed on so common an article as their money. This desire, or ambition, resulted in the production of coins which reached the highest beauty and artistic merit, rivaling the engraved gems and even the best sculpture of their periods.

These coins are of singular interest, not only to the numismatist, but also to the archæologist, historian, and student of art. Ancient coins are most reliable witnesses of remote events, customs, and peoples. In many cases they are the only material evidences remaining of the former existence of an ancient city. The survival of these relics, or rather monuments, is easily accounted for. A single column, arch, or temple of wood or stone, erected to commemorate a great national event, is doomed in time to absolute destruction; but the coin celebrating that event is sent forth from the mint in multiplied thousands, and the chances are that a few at least will survive destruction to the latest ages of time. Even in our day pots of ancient money are now and then unearthed by the plowshare of the husbandman or the pick and shovel of the excavator, and many a hid treasure of silver or gold coins has remained where it was originally deposited in the earth from the days of Alexander the Great to the present time. When brought to view some of these coins are as perfect as when they came from the mint, and are in many cases beautiful with the impress of ancient art, which thus becomes a fascinating teacher of history. On the Roman coins we find preserved the very portraits of the Roman emperors, and superscriptions and emblems recording important events of their reigns. Nearly every collection of Roman coins can boast the possession of a "Vespasian," with the obverse bearing the image of that emperor and the reverse stamped with the

legend, *Judea Capta*, with the emblematical design of a woman seated and mourning under a palm tree, while the emperor as conqueror stands holding a spear in his hand. Here is a monument executed by the order of the Roman senate to commemorate the conquest of Judea by Vespasian and Titus. The superscription and in some cases the images of Philip, Alexander, Lysimachus, Antiochus, and other rulers are to be found on the Greek coins, and frequently some commemorative inscription or emblem giving to them an historical value. The names of certain ancient colonies live to-day in no other material form than such as is found on coins of their mints. Their temples, marts, and monuments have disappeared; their very sites are in question, if not absolutely unknown to the archæologist; their arts, sciences, and laws have passed away with every other vestige of their physical existence. But here is a coin which was struck by the mint of that city or colony five hundred years before Christ. It is the only remaining material evidence of the glory of the civilization by which it was produced, the only witness to its commercial importance, its intellectual refinement, and its ethical culture. As the ichthyologist will describe a fish from a single scale, or the botanist name a tree from a single leaf, so must the historian often construct a civilization from the suggestions given him by so small a relic as a piece of money. Thus the historiographic importance of a study of ancient coins is clearly evident.

Equally manifest to the student of ancient taste is the artistic importance of these coins, and more particularly of the Greek coins. The refinement and art-knowledge of those remote ages are displayed on their silver and gold pieces, which often rank with precious gems of art. It may not be too much to say that the public demand for the artistic and the beautiful is here proven, since the coin reflects the taste of the people. The citizens are not only in a condition to enjoy and appreciate art, but their æsthetic feeling demands it when their municipal authorities, be they democratic or despotic, find it necessary to employ artists in the production of beautiful designs for their coinage. As fine buildings, monuments, statuary, and galleries of paintings are created by the art-loving intellectualism dominating the age, and as they prove the existence of a popular demand, so that ancient money—often splendid with art more

valuable than the silver and gold which it adorned—plainly said, “The people demand the beautiful.” Nay, more, those coins prove that the culture of the people had reached a high degree of perfection, and that in the smallest matters they had come to recognize the utility of beauty and the refining influence of art. This artistic coinage also means: Here is a medium for universal education in taste, a means of disseminating a universal and perpetual æsthetical enjoyment. Let the very money which the people handle daily in the common affairs of life, even in their constant trafficking, be a thing of beauty; and let this beauty, this art, have a daily ministry to the people, counteracting the world’s sordidness, the grosser and less intellectual tendencies of life’s drudgeries in commerce and physical labor. Let taste, art, beauty, intellectualism enter the shop and mart, and, in the form of an artistically executed coin in the hand of a trader, artisan, mechanic, laborer, soldier, or husbandman, let these refining influences be felt on the common mind and life. Moreover, the children and youth, by daily contact with art, even in the coins, shall acquire unconsciously a love for the beautiful and a taste for art which the schools cannot impart by direct instruction. This taste, this æstheticism shall finally come to pervade all the forms, movements, designs, and activities of life, and thus the idea of beauty in all things shall dominate the Greek character and civilization.

What the sculpture, painting, and architecture of many of these cities of Greek colonization may have been we can only surmise. It is quite certain that they never rose to the power and perfection in art-creation which distinguished Athens when she built the Parthenon and patronized Phidias and Praxiteles. But in the production of smaller objects of art, such as engraved gems and coins of the precious metals, wherein an Edmund Burke might have found all the elements of beauty to satisfy and support his philosophy of the beautiful, these cities often rivaled and even excelled proud Athens. If it be claimed that Athens was the pupil of other cities in the beautiful arts, one of the strongest arguments in support of the claim is to be found in the fact that the mint of Athens never equaled in her designs for money the perfection of the mints of Thurium, Rhodes, Metapontum, Agrigentum, Heraclea, Terina, and Syracuse. The influence of such artists as Phidias, Praxiteles,

Scopas, Kimon, Myron, Polyclethus, and Lysippus was reflected with greater perfection in the coinage of the Greek colonies than in the money of Athens. There may have been conditions—political, commercial, and industrial—which were not particularly favorable to the highest development of sculpture and architecture in the Greek cities of Italy, Sicily, and Asia Minor. But Athens, as the intellectual center of Hellenic civilization, furnished the conditions for the development of all the modes and forms of art, and hence it led the world in sculpture, painting, and architecture. In its unapproachable excellency along these higher planes it seems to have treated the art of its coinage with comparative indifference, so that, during the most brilliant age of its history, its money was hardly worthy of the art of Phidias and of the Parthenon. Many of the Greek colonies, which were commercial and industrial centers, cultivated a taste for art which possessed the true Hellenic aspiration and refinement, though it expressed itself in a less ambitious form than the Athenian. We must ever keep in mind that the glory of Grecian civilization was derived from various elements, not alone Athenian. Of the great men whose names stand for ancient culture and whose intellectual power made the Greek name synonymous with all that is classical and immortal in ancient art and letters many were not natives of Athens. Hesiod and Pittacus, if not Homer, were Æolians; Pythagoras was a Dorian; Pindar and Epaminondas were Boeotians; Lycurgus was of Sparta; Thales, of Crete; Plato was of Ægina; Aristotle was born at Stagira; Archimedes, at Syracuse; Euripides, at Salamis; Herodotus, at Halicarnassus; Scopas was a native of Paros; Myron, of Eleutheræ in Boeotia; Polyclethus and Lysippus, of Sicyon; Kimon, of Cleonæ; and Apelles, of Colophon. Thus the intellectualism of the Greeks was not confined to Attica. It is interesting to recall the fact that not one of the great schools of Hellenic architecture originated in Athens. These were Doric, Ionic, and Corinthian, showing that the most original and most creative genius and feeling were provincial and colonial. But æstheticism was as universal as Hellenism. Wherever the Greek mind held sway the idea of beauty became almost a dominating cult. To it Grecian civilization sacrificed itself. If this idea of beauty exalted Greece it also finally exhausted her. A wrong concep-

tion of the mission and ministry of the beautiful may result in an enervating use or misuse of art, and a people may become degenerate by devoting themselves to the mere æsthetical enjoyments, the sensuous cult, of beauty.

A very commendable civic pride was manifest in that ancient coinage. The emblem adopted by the city was often stamped on its money, and wherever the coin circulated it carried on its face some legend of which its people were justly proud, some device commemorating an event of importance in the city's history, or representing an industry, art, product, or traffic for which the city was renowned. The crab most perfectly and artistically engraved on the coins of Agrigentum, doubtless represents the abundance of crabs which abounded in the river on which the city was built. On the money of Metapontum is found engraved a head of wheat, an emblem of the fertility of the soil and possibly of the principal harvest. This is also said to refer to Demeter, "the giver of fertility and queen of corn fields." The coin of Rhodes bears on the reverse a beautifully engraved rose, the flower from which the city derived its name. Certain authorities claim that this flower is not a rose, but rather the pomegranate flower, which was used for dyeing purposes, and was a source of considerable income to the Rhodians. Again, there are authorities who tell us this was a "flower sacred to the sun god." The principal emblem on the reverse of the Athenian coin was the owl. The origin of this device is not known. Some have supposed it was inspired by an event of the naval battle of Salamis. The appearance of an owl was considered as an omen of victory, and the Athenians under Themistocles defeated the Persian fleet of Xerxes. For chronological reasons this could not have been the historical origin of the emblem. It is more likely that the owl represented the favor of Minerva, and as the head of the patron goddess of Athens was placed on the obverse of the coin this bird of good omen was for that reason engraved on the reverse. Similar traditions explain the devices on other coins, such as the Ox of Sybaris, the Lion of Rhegium, the Dolphin of Tarentum, the Tripod of Croton, and the Chariot of Syracuse. These emblems had a twofold influence, one artistic, the others patriotic; so that the idea of beauty and the thought of municipal patriotism were associated in the minds of the people from childhood.

In Grecian coinage beauty was also associated with reverence, art with religion—if we are disposed to see a religion in the Olympian mythology. There was a time indeed when it was considered sacrilegious to issue money without some recognition expressed on it of the supernatural influences known as the gods. With the money of Philip II and of Alexander the Great art entered on its most brilliant age in the decoration of gold and silver coins. On the tetradrachms of Philip we find a strong artistic head of Zeus, and on Alexander's coins are noble images of Hercules, with perhaps some resemblance to Alexander himself. On the reverse of these coins is the image of Zeus seated and holding an eagle in his outstretched hand. The coins of Athens bear the image of Pallas, to whom the Parthenon was dedicated and by whose favor the city was founded. By that image the Athenians said, "In Pallas we trust," as on some of our American coins we say in so many words, "In God we trust." Syracuse stamped the beautiful head of Persephone, or Kora, on her coins, as if to propitiate the goddess of the changing seasons and secure her favor and patronage. On the coins of Rhodes is found the head of Helios, the sun god, with rays of light radiating from his abundant and flowing locks. Thus, on the money of various cities will be found the images of Zeus, Apollo, Pallas, Cybele, Poseidon, Ceres, and other gods and goddesses of the Greek Pantheon. Undoubtedly their reverence for the gods suggested to the Greeks the highest art as the only fit and adequate method of honoring them and celebrating and inculcating their virtues.

The modern student must be profoundly impressed with the educational use to which the ancients put the idea of beauty in developing taste, patriotism, and worship. Take the silver tetradrachm of Rhodes. It is a coin of striking peculiarity and beauty. The head of the sun god is stamped on the obverse in nobly bold relief. This image is supposed by some to represent the head of the Colossus of Rhodes, one of the seven wonders of the world, but it is beyond question now admitted to be the head of the sun god, Helios. On the reverse is the finely executed rose or pomegranate flower. Above the flower is stamped the name of the city, "Rodion;" below the flower is the name of the magistrate of the city, or possibly the name of the very engraver of the coin, "A. Meineas." How suggestive

such a relic of antiquity must be to the modern student of art and history! Before his imagination towers the famous Colossus; beneath its huge feet passes the rich commerce of the Ægean to and from the busy ports and marts of Rhodes. Here the painters Protogenes and even Apelles have wrought. Here art and eloquence vie with trade and jurisprudence in conferring distinction upon the greatest city of the Dorian Hexapolis. To the archæologist, numismatist, historian, and student of art this single relic of all that vanished glory, this silver tetradrachm of Rhodes, says: "The Rhodians, with all their commercial instincts and enterprise, were a people of refinement and culture, who applied their wealth to the encouragement and production of art and to the enjoyment of the beautiful." With what an eloquence does this Athenian coin appeal to our imagination and our taste! It leads us back in thought to the splendid age of Pericles. It saw Phidias build the Parthenon; it may have been paid as wages to men who toiled on the monuments of the Acropolis; probably it was in the pocket of a soldier who fought at Marathon; it could have been in the wallet of a citizen the very day he stood in the Agora and heard Demosthenes deliver his first philippic; Paul may have flung it to a beggar on his way to Mars' Hill. Somewhat archaic, it has seen the rise of Grecian art; it has witnessed the development of the highest Hellenism in philosophy, literature, and civilization. That owl's eyes have looked into the faces of great men and upon the graces of Athenian beauty; they have scanned the battlefields, witnessed revolutions, conquests, national decadences, national births, the rise and fall of empires. That placid, cynical face of Pallas has looked ages out of countenance, and, without a smile or frown, but as serene and imperturbable as the Sphinx of the Egyptian plain, it has mingled with the faces of nearly seventy generations of the sons of men. To-day it looks as indifferently upon the virtuous reign of Victoria as it ever looked upon the corrupt social supremacy of Aspasia, while it seems to contemplate the rise of freedom in the land of Washington and Lincoln as stolidly and absent-mindedly as ever it considered the loss of Athenian democracy under Pisistratus the tyrant. In the development of Athenian art this archaic image of Pallas gradually gave way to a more and more artistic head, and at last to a copy of the statue of the goddess

which Phidias had produced for the Parthenon, a statue of ivory and gold.

The many, various coins of Alexander the Great, minted in both his European and Asiatic dominions, indicate a progress in the art of coinage, although his money never reached the excellence to be seen on the money of Rhodes, Heraclea, or Syracuse. Nor, indeed, can Alexander's coins be compared to the regal money of Demetrius, Lysimachus, or Antigonus. Nevertheless, the head of the young Hercules, bearing a supposed resemblance to the great conqueror, is often a powerful and handsome work, and on some of the coins may represent the influence, if it is not the real work, of Lysippus, the sculptor of Sicyon, to whom we are indebted for celebrated portraits of Alexander. The education of the Macedonian, it will be remembered, had received special attention. For several years he was the pupil of no less a master than Aristotle. Under the instruction of this philosopher, whose system of instruction included training in art, poetry, and music, Alexander must have developed a taste for letters and art which was never entirely sacrificed even to his military genius or his political ambition. It is further known, if the date be reliable, that Alexander patronized the arts and brought to his court such masters as Lysippus, Pergathocles, and Apelles. The story is that no one but Lysippus was allowed to represent him in sculpture, no one but Pergathocles was allowed to engrave his image on gems, and no one but the great Apelles had authority to paint his portrait. It was doubtless to disparage his finer qualities of mind that the anecdote was started in which he is represented as making some foolish remark about painting while in the studio of Apelles, when the great artist bade him to be silent if he did not wish the apprentices to laugh at his ignorance. But, if he was ignorant of the technicalities of art, he was evidently wise enough to leave the ornamentation of the regal money to the master artists, who certainly succeeded in producing coins which bear the impress of a bold, free, rugged art, quite in keeping with his character and achievements. They represent strength, force, aggressive ambition, and are quite sufficiently typical of the man.

The tetradrachms of Antigonus "Dodon"—one of Alexander's generals, and later the ruler of Pamphylia, Lycia, and

Phrygia Major—are of remarkable beauty. The obverse bears the head of Poseidon, the supreme lord of the sea. This head is a work of extraordinary strength and character, the artistic representation of the hair and beard displaying taste and workmanship worthy of the best masters. The reverse of this coin has few if any rivals. The nude figure of Apollo is seated on a galley in a pose of consummate ease and grace, and, if it could be proven that either Lysippus or Phidias engraved the figure it would detract in no measure from the reputation of the great artist. One who is so fortunate as to own this coin in fine condition must regard it as something far higher and more valuable than a mere piece of money. It is in the highest sense a work of great art, as truly as is a painting by Raphael, a statue by Michael Angelo, or a jewel wrought by the hand of Benvenuto Cellini.

Another gem of art is the coin of Heraclea, the work, no doubt, of some recognized master. The obverse bears the helmeted head of Pallas most artistically rendered, while on the reverse is stamped the image of Hercules. Perhaps the most beautiful design is one representing Hercules in conflict with the Nemean lion. The lion has sprung upon the side of Hercules, the hero grasps it by the head and mane, while every muscle of body, arms, and legs swells with strength; grace, energy, power, agility, movement are all portrayed with wonderful skill. The famous Laocoön could not have been executed by a more skillful artist than the unknown genius who wrought on this rare and exquisite coin.

It was left for Syracuse, however, to bear away the palm for superiority in the production of beautiful money. This city, founded by the Corinthians 735 B. C. and destroyed by the Sarcens in the ninth century of the Christian era, passed through many vicissitudes, but had its period of splendor, during which it rivaled both Athens and Carthage and successfully resisted their ambitious arms. The mixture of Grecian and Egyptian elements in the Sicilians and the Syracusans resulted in an art which revealed the characteristics of both civilizations. The head of Persephone, or Arethusa, found on the early coins, is unmistakably Egyptian and remains so for a long period, gradually changing into the more decidedly Greek type, until the age of the democracy following the dynasty of Gelon, when the

archaic and the Egyptian forms give way to the simple and artistic Greek engraving which comes to its perfection of exquisite beauty in the decadrachms of Dionysius. The head of Persephone, surrounded by dolphins, is here treated with a most artistic representation of sensuous beauty. The elegant, fascinating, almost bewitching arrangement of the hair, the sweet Greek brow, the perfect ideal features of female loveliness, the soft, graceful throat and neck all conspire to produce "a combination and a form indeed where every *goddess seems* to set her seal." The reverse of this coin is hardly less beautiful, and is certainly no less artistic, than the obverse. It is adorned with the representation of the victorious chariot of the Olympic race, in which the representative of Syracuse, Gelon, perhaps, brought immortal renown to the city. The chariot is nearing the goal; victory hovers in the air holding forth the coveted crown toward the brow of Syracuse; the four horses are leaping forth as if animated with the very sentiments of the charioteer and hearing the applause and loud acclaim of the assembled multitude. One cannot look on this design without catching the spirit of the occasion which inspired the artist as he wrought this beautiful monument in celebration of the triumph of Syracuse. It may be doubted whether ancient art ever produced a more gracefully animated and beautiful representation of a horse, or of several horses, in motion than is found on this noble decadrachm. Some of these coins bear the signatures of the artists whose skill produced them. One name in particular, "Kimon," is conspicuous on the dolphin below the head of the beautiful Persephone. This work marked the climax of Syracusan art in the beautifying of coins. It may be said that it marked the high-water limit of all art in the adornment of money. This coin must be classed with the noblest achievements of ancient art, not only with the engraved gems and ornamented pottery, but with the statues, friezes of temples, mosaics, and paintings in which the Greeks demonstrated their superlative art-genius and æstheticism.

The flat and inartistic heads and images on the coins of to-day would indicate an absence of that elegant taste which made the Greeks famous for art. What a contrast the head of Liberty on the American dollar is to the head of Persephone on the decadrachm of Syracuse! How much inferior the American eagle is

to the eagle of Ptolemy! How inartistically flat and how contemptible is the head of Columbus on the Columbian coin as compared with the noble head of Poseidon on the tetradrachms of Antigonos or the head of young Hercules on the coins of Alexander! Why should there not be a display of art on the money of the civilized nations of the earth in this age, as there was in the days of Alexander and Pericles, of Lysippus and Phidias? To give a coin artistic value, to stamp it with the sculptor's genius and to make it teach beauty, patriotism, civic pride, and worship—that is beyond the dull appreciation of the utilitarian age which has lost, or rather has never caught, the spirit of the elegant and intellectual Greeks. Is there nothing left in art possibility for the creative, or at least the inventive, genius of Americanism to do? Is there no more originality in art to be expected of humanity? Do our huge piles of expressionless, characterless, but utilitarian brick and mortar prove a lack of architectural originality and taste? Do our insipid, inane Liberty heads prove a gross, mean, sordid indifference to the beauty and artistic merit of our national money? There does not seem to exist in the American brain that universal, classical taste which once demanded that art should touch all things with beauty and minister to the refinement and the æsthetical pleasure of the common mind and the common life. Nor have we as yet developed that national pride in art that “made the old times splendid,” when the mints of Athens, Rhodes, and Syracuse were coining money which to the most distant ages of posterity was destined to celebrate the genius, power, and culture of those splendid cities and refined peoples. Is there a glorious future to American art? Shall the utility of art yet be appreciated? Shall high art become as common as money, and come to all classes at all hours with its ministry of beauty and delight? And shall that high art be controlled by the religious feeling and aspiration of our Christianity, as Greek art was controlled by the Olympian religion? Shall it give expression to the refined imagination, the classical taste, the intelligent patriotism, and the sanctified aspirations of this new Christian life and civilization?

F. M. Bristol.

ART. IV.—THE THREE GREAT EPOCHS OF WORLD EVOLUTION.

IF one should attempt to characterize the spirit of the age it would not be far from the truth to speak of it as a feeling of expectancy. The time is gone when one could say that the beliefs that were good enough for our fathers are good enough for us. The world refuses to stand still. The last fifty years have disclosed to us many of nature's grand truths, and they are making their way into our life. During the last few decades science has been dealing what were thought at first to be heavy blows against our faith; but we are now seeing that this was only in anticipation for a grander faith which should arise. The pendulum of belief is now to-day swinging back again, and our science and our religion, the scientist and the Christian, are beginning to join hands. The day feels that a new adjustment of belief is coming, not only in philosophy and science, but also in religion, and the clear-sighted thinker sees immediately ahead a revival of faith which shall take the place of the questionings of to-day. But this revival of faith must be in the spirit of to-day, and not of yesterday. Our science has undoubtedly made some discoveries in the last fifty years, and the new life of the world will not be met by going back to the beliefs of half a century ago, but by meeting the knowledge of to-day with a faith adapted to the day.

There has been no conception that has so revolutionized our thoughts as that which is comprised under the general head of evolution. Not only science, but philosophy, history, political economy, philology, art, and religion are being profoundly modified by it. It has crept into every department of thought until it has unconsciously become a part of our life. On the other hand, evolution itself is becoming profoundly modified by the light thrown upon it from other sources of thought, and we are beginning to learn that Christianity itself is putting a capstone upon the arch of nature for which science has been disclosing the foundations.

As for evolution itself, we no longer hear it discussed as a theory. We shall vainly search the literature of to-day to find an argument trying to prove the truth of evolution. But this

is not, as it is occasionally assumed, because it is being abandoned. We shall search with equal futility for an argument to prove the truth of the law of gravitation. While, indeed, evolution has not yet received the kind of demonstration which has been given to the law of gravitation, it has been so convincingly attested by thousands of lines of argument that it is to-day accepted by science as a foundation stone, and the scientist no more thinks of discussing its truth than he does the truth of chemical affinity. Not only so, but he who is abreast of modern thought sees that the same great law is rapidly becoming the corner stone of the great truth of Christianity. The teachings of our Master, Christ, so wonderfully fit into this evolution as to leave us amazed that we have not long since perceived the truth. "The stone which the builders rejected, the same is become the head of the corner," may apply equally well to the scientist's attitude toward Christianity or the theist's attitude toward evolution. Evolution is indeed only the method of creation, and teaches us that the history of the universe has been one grand sweep of omnipotent power. Each individual is born into the world by natural processes, and yet we must look upon every man as an independent creation. So the world with its life has grown into its present form by natural laws and natural forces, and must still be looked upon as an expression of eternal creative force.

From the earliest dawn of creation until to-day the history of nature has been one grand sweep of continuity, one eternal expression of omnipotent force. But, as we look at this history in the light of our present knowledge, we can see three great phases of that evolution, each unique in itself. These three epochs are: The evolution of worlds, the evolution of life, the evolution of mind.

1. The evolution of worlds. This subject need detain us but a moment. It has been the task of astronomy to disclose to us the processes by which the starry heavens, or more especially the planets of our own solar system, have been evolved from an early nebulous diffused mass. It has been the task of geology to show how the earth after its first formation has been developed into its present form. All of this we have been taught has been due to the action of simple natural laws. For our immediate purpose we need not dwell upon this phase of the

evolutionary history beyond pointing out one very essential and significant fact. For this evolution of worlds there seem to be needed only the forces of chemistry and physics. The astronomer and geologist tell us that by the action of the laws of chemical affinity and physical forces, acting in accordance with mechanical principles, the nebulous mass was gradually molded into the planetary system. Thus we reach the conclusion that, granting the existence of the nebulous mass, its evolution into worlds is fully explained by the action of chemical and physical forces of nature.

2. The evolution of life. With the evolution of life the second phase of the evolutionary history began. Whatever may have been the forces which brought life first into existence, there is no question that the first forms of life were of the simplest types, and that from this early rudimentary beginning life has been subject to evolution. It has been to Darwin that we owe chiefly this study of the evolution of life; for, while plants and animals had been studied for centuries, it was not until the genius of Darwin turned man's attention to the method by which living species were brought into existence that any serious attempt was made to study the history of life. Since the time when Darwin pointed out the new line of study for science we have learned how in the past the simple has become the complex, how the lowly organized has become the highly organized. The rocks have been opened, and have disclosed their hidden secrets. Embryos have been studied, and have told us many an unexpected story. Animals from the poles and the equators have each contributed, and the inhabitants of the islands of the oceans have added not a little to this general history. All tell us of the gradual development of life and its origin from common centers. Step by step, year by year, age by age, epoch by epoch, has this life of the world been growing in its wonders. Beginning first in the form of the simplest kind of living matter, slowly has this been molded into more complex forms; slowly have these forms become higher and higher in their structure, larger and larger in size; little by little has the life thus slowly rising come to occupy the various departments of nature. The ocean and the land have become peopled. Greater and greater has been the diversity that has appeared in the world as life has continued to develop, until

to-day nature has come to be filled with thousands and hundreds of thousands of forms of life, each with its own position in nature, and thus the surface of the world is covered with an endless variety of forms.

Over all this growth, all this increase in complexity of structure, this elevation of type, this production of variety, there has presided a law which was not present in the early evolution of worlds. While many subsidiary facts have come to regulate this growth of life, nevertheless there has been one fact of sublime importance which has produced the elevation and the variety in the world of living nature. That law is the law of strife, made necessary and inevitable by the appearance among living things of the factor of reproduction. As one lies on a warm summer's day under the shade of a tree and looks at the smoke rising from the distant city; as he hears the birds singing merrily over his head; as he hears the humming bees flitting to and fro from flower to flower in search of honey, all seems at peace around him. But if he turns his attention to the distant city, and thinks of the heartburnings, the toil and care, the strife and bitter combat, the ceaseless struggle that is going on under the smoke of that city, he is inclined to look upon nature as the ideal of peace and harmony, and man as the ideal of strife. The harmony and peace around him fill him with a horror of the constant conflict of human life. And yet this impression could not be farther from the actual truth. The truth is that nature is in constant strife, while man alone is occasionally at peace. When he looks below the surface of the seeming harmony around him he finds, not peace, but eternal warfare. The bird that is singing over his head is rejoicing because he has succeeded in committing several ruthless murders in the morning and in devouring his victims as food, while he is ever keeping a watchful eye aloft lest he in turn fall victim to some keen-sighted hawk. The very flower that delights the eye is able to open its petals to the sky simply because it has succeeded in overcoming some other plants that started with it a few weeks before in the race for life. In nature strife is ever present. More individuals are born in every race of animals and plants than can possibly live, and many must die that the few may survive. This produces a constant, an eternal and never-ceasing strife and struggle for life, in which the van-

quished inevitably perish and only the victor remains alive. As a result of this struggle it will happen that only those that are best adapted to the conditions of life in which they find themselves continue to exist, while those that are in any way less adapted to their conditions are ruthlessly pushed to the wall. This principle is the law of natural selection, and it is the law that has presided over the whole of the evolution of life. This law could not exist in the evolution of worlds, because it is a factor of reproduction. It could not have any influence upon chemical and physical forces alone, but only upon those peculiar conditions which are found when life has made its appearance and animals and plants began to multiply upon the face of the earth. Then first came into play this law of natural selection, with its boundless power producing its wonderful results.

It has been natural selection which has produced the gradually increasing complexity of life, which has given rise to the gradual evolution or growth of the lower forms of nature into the higher ones, until from the simple jelly masses of the earliest periods have arisen the higher complex animals and plants that fill the world to-day. The result, in a word, has been divergence and diversity. At first life was simple and uniform, but as the result of this never-ceasing law of natural selection the descendants of the early types have gradually become unlike each other. They have diverged from each other like the branches of a tree, until from a simple uniform type of life, corresponding to the trunk of the tree, the world has become filled with hundreds of thousands of diversified types, representing the numerous twigs of widely spreading branches. It has been, in short, the law of natural selection which has filled the world with diversity, that has made the animal different from the plant, that has made one animal different from another, and that has produced the variety which we find in the face of nature to-day.

3. The evolution of mind. Without dwelling longer upon this evolution of life, presided over by the law of strife, we pass to the last and highest, the grandest phase of this sweep of evolution, the evolution of mind and soul. In the use of these two terms, mind and soul, we would for our present purpose make no distinction. In the term mind we shall include everything that we usually consider under the

head of mind and soul, without drawing any inference as to their unity or duality. That mind itself has also been subject to an evolution is just beginning to dawn on our thoughts. Only within the last year or two has it been clearly recognized that the study of the evolution of mind is a field as productive of marvelous and amazing results as the study of either the evolution of worlds or the evolution of life. It is only to-day that we are recognizing that there has been such a thing as the evolution of mind. It is only to-day that we are beginning to perceive that the evolution of mind presents to us the last great phase in the evolutionary history of nature. So new is the subject that, as yet, we can hardly gain any idea of its depth, its scope, or of the grand phases of life which will be disclosed by more careful study; but already our thinkers have been attempting to apply to the evolution of mind some of the same principles that have been hitherto applied to the evolution of life. Already the accumulated knowledge of the last century, the study of history, and the study of all the types and phases of mental life have been adding their information to the study of the evolution of mind, until we are beginning to get some little conception of the grand salient features of this last phase of evolutionary progress. Although we are still groping in the dark, although as yet we have little knowledge of where or how mind began, although as yet we can say almost nothing as to the origin of this new, grand phase of evolution, still, with all the uncertainty a few bright and wonderful truths are being disclosed to us that are producing great revolution in thought. It is the chief object of this paper to emphasize one of these great truths that has already forced itself upon our minds very cogently as the result of this new line of study.

Perhaps we can best introduce the subject by calling attention to one fact. In the history of the evolution of mind there has been produced, not divergence, but convergence of descent. As already noticed, the evolution of life has been one of increasing complexity and increasing diversity. As each age has passed it has seen a wider divergence of the separating lines of descent, and each age has seen the world filled with a larger and larger number of varied types of life. Divergence has been the history of life. When, however, we come to consider the history of man we find that convergence has taken the

place of divergence. In the primitive history of early man, however, this was not true. On the contrary, all accounts of primitive man tell us that at the beginning of his existence he was controlled by the same laws that regulate the evolution of animals; and like the history of animals, so the early history of man was one of divergence. Whatever may have been the origin of man, whether from a single point or from several points, whether as a special creation or, as scientists believe, as an evolution, there is no question that his early history for many centuries was that of constant warfare, resulting in the gradual separation of tribes from each other, until the world became filled with its many tribes of men and their wonderful diversity. Just as among animals, so among men, descent with divergence was the history, and from one or more original points of divergence this continued until there were thousands of tribes of men, each differing from the others in language, in habits, in customs, and even in structure. After a time, however, this tendency toward divergence was checked, and in its place there appeared, dimly at first, a tendency toward union. Families little by little associated together into tribes; tribes after a time aggregated into larger bands of men; and, as we trace the history of the world through century after century, we find a gradual but constant increase of this tendency toward union. Tribes became united to form nations, and little by little the whole of the race of man has been coming together, as the nations are becoming fewer and larger. Within historic times the history of man has been one of slowly growing union and combination. To-day the few great nations that remain are finding that they are becoming more and more dependent upon each other, and this is inevitably leading to greater combinations, which shall be commercial, at least, if not political. The point of especial interest with us, in considering the relation of man in this history, is that the tendency toward concentration is diametrically opposite to the tendency which has regulated the history of animals. On the one hand there is isolation and divergence, and, on the other, concentration and convergence. National and tribal divergences have ceased, and, so far as our nations are progressing, they are progressing toward concentration. It is evident that in some way mankind is dominated by a new principle. It is evident, also, that this

new principle, whatever it may be, must be something producing results which are diametrically opposed to those produced in animals. If the law of natural selection has been the great law which has been and is guiding the evolution of life, then the grand law which has been and is guiding the evolution of man must be something very different from natural selection.

Natural selection is based upon what we may call the love of self. It is the attempt of every animal in creation to gain its own ends, leading thus to an endless conflict which results in the survival of the fittest. The law of natural selection is the law of selfishness, and leads to strife. With a little thought we can see that the new law under which mankind is developing is the law of love for others. It is the law which teaches mankind to place the good of another on an equality with, if not higher than, his own good. The new law is the law of love, which leads not to strife but to peace, not to competition but to harmony. Notice the growth of this principle. While it is the highest law for the regulation of man, it is a principle of which we can at least find traces elsewhere. Among animals it is, however, only suggested here and there in rudiment. Among the lowest animals love does not exist in any form. Not even a semblance to love can we find among animals which are perfectly ready to eat their own young and whose offspring are equally eager to devour their mothers. Throughout the lower orders of nature there is a complete absence of anything like pity, sympathy, or readiness to aid another. When we come to some of the higher types of animals we do get occasionally a glimpse of the idea of an interest in others. Even among insects there is an occasional hint, for among the colonial insects we find that the young are carefully nursed and cared for by the adults. Among mammals the principle of mother's love is not infrequently highly developed. The fierce lion or tiger has an intense love for her offspring, for a few weeks, and will submit herself even to death in order to protect the offspring she has borne. All through the higher orders of animals this principle of mother love is developed to quite a considerable extent; but it has hardly expanded beyond the love of the mother for her offspring, and even here lasts only a short period. Among animals the father only in the rarest instances has a love for his offspring. It is the mother that protects the young, and

until we reach man we hardly find any other trace of love for others. Among men, too, it appears almost certain that the first indication of love was the mother's love for her offspring. The communal relations of primitive peoples commonly makes it impossible for the father to know his own offspring, and under these relations neither fatherly love nor connubial love is possible. But to the mother's love was later added the love of the father, and from this arose the family. This was the first step toward higher life, and this arose from the expansion of this love for others. With many a primitive race this principle of love hardly extends beyond the family. But the force is too potent to remain so contracted among beings endowed with social instincts and intelligence. The family relations, when not rigidly drawn, gave rise to tribal relations, where all members were united by community of interests and community of descent. The principle of love for others, therefore, extended from the child and the parent to the other members of the tribe, and soon man's noblest feelings impelled him to sacrifice himself for his tribe in warfare. From this point the history has been a constant one. The tribes have united into larger combinations, and these have finally become nations. As these combinations have become larger so has this principle of love for others extended its scope from the narrow to the wider limits. To-day this principle of love is extending, in theory, at least, to a universal love of mankind leading to a universal brotherhood. Not yet, however, has the race of man reached this position except in theory; but, as we look at the future in the light of the past, as we remember man's evolution in the ages gone and the growing force of the social community, we see ahead of us inevitably a universal brotherhood. One universal nation, at least in its interests, one universal combination of men into an harmonious union of common interests, is the inevitable future toward which we are drifting. How far from it we may be we cannot say, but it is yet in the distant future, and occasionally we think of it and call it the millennium.

We must not, however, make any mistake here. It is not, of course, possible to pretend that it has been the principle of love which has caused the combination of men into these growing bodies of people. In many cases, in most cases, indeed, it has been a love for glory, a desire for mutual protection against

common enemies, that has brought men together. More often still it has been love of conquest which has made nations. Instead of love, it has commonly been selfishness that has united men, for greater conquests are possible for combinations of men than for units. In unity there is strength, and this is the principle that has commonly built up our nations. But, while this love of self and love of conquest may have caused nations to grow, it does not explain their continued existence. Some of these nations have continued only a short time, while others have lasted centuries. Among savages has existed the same stimulus for conquest, the same love for glory, and the same need for union. Many a time have savages formed combinations of tribes for the purpose of conquest and defense. They have the same need for unity that has instigated the formation of nations, and the savage has frequently fully appreciated this need. In our American continent the Indian formed many a combination to resist the invading white, but they were all failures. The combinations of the Indians have broken to pieces, while the combinations of civilized men have remained intact, or have given way to others whose union was firmer or whose extent was greater. In spite of all the need which the savage felt, in spite of the greatest personal valor and sacrifice, in spite of all attempts at concerted action, there has been something lacking among these miscellaneous tribes that has been present among the nations that have succeeded in holding together. The tribes of savages, though superior in numbers to the bands of civilized men, have uniformly given way in the end before the greater firmness of combination. The American Indian, outnumbering the white men one hundred to one, provided with a greater knowledge of woodcraft, has nevertheless slowly given way before the small band of invaders. What, then, is the principle whose presence on the one hand has made and held nations together, and whose absence has prevented their formation or rendered them liable to fall to pieces?

A little study of the history of nations will show us the answer, and tell us that it is the new law of love which has bound nations together and prevented them from breaking to pieces as have the nations of savages. We do not always call it love, however. We call it patriotism, self-sacrifice; we call it the principle of justice; we call it honor, honesty, mutual trust,

mutual reliance, sympathy with others in distress. We think of it as the spirit that regards the rights of others as equal to the rights of self, that influences us to sacrifice our own individual comfort for the public good, and tells us that there are interests of more importance than self-interests, and thus teaches us to formulate public law. Indeed, the whole may be comprised under one general thought. The cement that binds nations into unity is the principle that holds self-interest in abeyance and subordinates it to public good. However much a people may feel the need of concentrated action, no lasting union is possible unless a spirit of mutual trust and individual sacrifice is present as the guiding principle of action, to bind the members of a nation into such compact unity that it can resist the inevitable strain of clashing interests. Great nations are destroyed by disunion, and not by conquest. In a word, the principle that binds together the parts of a nation, and that has thus made it possible for great nations to exist in larger and larger combinations, is the principle of love for others, or love for the public as a whole. Thus we see that the evolution of mankind is being guided and directed by a law diametrically opposite to the law which has produced the evolution of animals. Love for self only and love for others are the two contrasting forces. With this in mind we can readily understand that the history of man has been, and will be in the future, one of increasing convergence, while the history of animals has been and must always be one of divergence.

We must now notice more closely the result of the application of this new law to the evolution of man. The first point to attract our attention is that, with this new guiding principle, the physical development of man has ceased. There is no question that, for the evolution of a body, for the development of strength and physical force, there is needed the law which preserves the strong and exterminates the weak. Moreover, in order to keep the physical strength at its maximum, it is insisted upon by our scientists that some such law of struggle and extermination should be constantly exerting its influence. Certain it is that the law by which physical structure has been developed, during the ages of the history of the world, has been the law of natural selection, the law of self-love. When, therefore, we replace this law with the law of love for others, the whole tend-

ency of development is inevitably changed. The law of love is telling us to protect the weak, to do all in our power to preserve their lives, and, instead of allowing them to be exterminated by their own weakness, to foster their existence in every way. Our inebriate asylums, our jails, our institutions of charity generally are having a tendency to preserve the lives of those who are least fitted to live and who would inevitably perish under the influence of the law of natural selection. The result of this is that man's physical nature is no longer under the influence of developing forces. The development of body ceased when the law of love entered into man's life. The action of the law of natural selection continued until there was developed a body as complicated and as well adapted for various purposes as is the body of man, and then, by a change in the law under which life should develop, the attention of nature was turned to the development of a new phase of life.

The secret of this change in the law of nature lies in the fact that there is something more valuable than the development of a body. The value of a mind and a soul is far greater than the value of a body, and this new law of love is introduced to stimulate thus the last and highest phase of nature. It is only under the influence of the law of love that the development of mind and the development of soul is possible. It is only under the influence of the law which draws men together in communities and makes them have sympathy with each other that it is possible for the highest phase of nature to grow into its noblest possibilities. It is this new law of altruism that underlies all of the special features of our modern life. It is this law that makes nations larger; for, while it is true that in most cases our nations have been formed by conquest, it is equally true that it is only this principle of mutual love, mutual trust and confidence that enables them to hold together, and thus it is love and love alone that makes the continued existence of nations a possibility. It is this principle again that has founded our democratic institutions and underlies our belief in individual liberty. During the early centuries of the world might made right; but to-day, owing to the spread of this feeling that every man owes something to his neighbor, and that all have equal rights, democratic institutions have sprung up, and we now feel that the world was made for man and not for the

mighty. It is this principle again which lies at the basis of all social reforms. The emancipation of slaves was the result of it, and the emancipation of labor, which is a revolution slowly but surely going on in our midst, is again the result of this principle of the love for others. It is true that upon the surface it seems as if these resulted simply from a contest of force with force. Slavery was abolished by bloodshed, and labor is being emancipated only by much pain and suffering. But if we look below the surface we find that the factor that makes these changes possible is not might, but love. It was certainly love which called out the sacrifices which made an end to slavery. The united forces of the higher classes, with their almost unlimited power of capital, have been through all ages far more than enough to counterbalance the force which labor might bring against them. It has been the history of the world everywhere, that when capital comes in direct conflict with the might of the lower classes the combinations of capital are in the end too much for the power of the masses. To-day, one who reads the signs of the times sees that the force of labor, the cause of mankind in general, is little by little mastering the forces of capital, though not by might. Labor is constantly discovering that its only stronghold is the sympathy of the public. When labor contests by force it almost always fails, but when it appeals to the hearts of the people its success is more probable. The fact is that among the controlling classes, even more than among the masses, this principle is slowly entering the heart and teaching that each man is his brother's keeper. It is thus slowly undermining the force of capital, by convincing the capitalist that he has responsibilities resting upon him, and that he is bound to recognize not only the rights of the employed, but to enter into sympathy with their lives. It takes a mighty force to shatter an iceberg, but the gentle action of the sun little by little dissolves it into limpid water. So in this conflict between force and love. It is the softening principle of love for others that is teaching the world that the demands of the people are right, since the world was made for man and not for the ruling classes. It is the principle of altruism that is telling us day by day more and more clearly that the law under which our commercial and social affairs ought to be regulated is not the law of competition, is not simply the

law of supply and demand, but is the law of humanity, the law which gives each man an equal chance with his neighbor. It is the same principle of altruism which is giving our nations a greater and greater hesitancy to war. Warfare was our heritage from the past, and for centuries it has been the chief aim of nations. But to-day, while we have by no means outgrown this heritage, we find a greater and greater hesitancy among the higher civilized nations to engage in war. This hesitancy lies partly, no doubt, in the great dread of the destructiveness of modern weapons, but underlying this is the sympathy which nations feel for those in suffering and the horror of the misery introduced by war. Warfare is no longer the normal but the abnormal condition of man. Thus within and without it is love that underlies modern civilization.

Look at the matter from another standpoint. It is this principle alone that makes possible the growth of mind and soul. Convergence of races is the only condition under which mind can develop. The development of the intelligence and the growth of the soul come only when one individual is able to share and profit by the experience of another. A hermit can have no high mental development and no morality. He may be independent, but his intelligence must be of a low order, for mental development comes only from contact of mind with mind. He may not be immoral, but a positive morality he cannot have, for morality concerns the relation of man with man. It has been well said that Christianity requires two men and God. God and one man can never produce Christianity, for the very essence of Christianity is found in the relation of man with man. Every increase in the complexity of society demands an increase in the complexity of the mental and moral nature of man to meet it. The development of mind and soul requires thus the association of men in large communities. The reverse is sometimes thought to be true. Certainly the lowest moral conditions are found among the inhabitants of the city, and we commonly find that men of broad intellect come from the country. But we must remember that the moral nature must be more than a negative quality. Moral strength comes from temptations resisted, not from a lack of temptations, and the broader the relations the more positive the moral nature. It is true that in the city some do fall very low, but it is neverthe-

less also true that it is under the complex conditions of the city that there is the greatest chance of the development of moral strength. The great men of the ages have lived with men and not alone, for the development of positive mind and positive intellect is possible only where man is associated with man. The country may produce, but can never develop, the genius. It is broad contact of man with man that brings intellectual powers into play, and the genius of the country must broaden his vision or he fails. A Gladstone is impossible in a small tribe. Lincoln was great only after he left the backwoods and assumed his relations with the millions of his fellow-men. An Indian chief may have the intellect to develop the statesman, if he lived among the nations, but as an Indian he can never become more than the warrior.

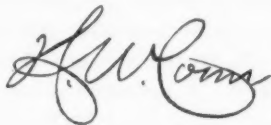
With these ideas in mind the great significance of the new law of nature is clear. In the development of the body one generation does not profit by the experience of another. In the development of mind, however, experience accumulates. In the development of the body it is the unit that must be preserved for advance; in the development of mind it is only by the advance of the race that growth is possible. Thus it is that the law of natural selection acting alone results in the development of body, or when acting upon mankind produces the many individual tribes at enmity with each other. The law of love when perfected will unite man into one brotherhood, in which the mental power will be the resultant of all, and hence in the long run will rise to the higher level. Union produces the advance of the whole race together, and not of a class or clique. The law of love produces the greatest good to the greatest number. Natural selection must be the law for the development of physical structure, for isolation and extermination of the weak are necessary factors in such an evolution; but to develop the mighty mind and soul the necessary condition is union, and for this nature's law is love. Every step toward the diffusion of knowledge, every incident that leads nations to a better knowledge of each other, every bit of missionary work that broadens human sympathies, everything that leads to closer union is a step toward advance, while everything that leads toward disintegration of nations is a step backward.

Thus it is, that man in his development comes under a new law and characterizes a new phase of evolution. The grand conception of the history of the universe shows us its threefold nature—the evolution of worlds, the evolution of life, the evolution of mind. In each of these three phases of history a special law has been foremost. For the evolution of worlds chemical and physical forces sufficed. For the evolution of life there is necessary the law of selfishness, with the struggle for existence, and the natural selection to which it leads. For the development of mind and soul there is needed a new law still, and this we find to be the law of love for others, or altruism. World, life, soul—these are the phases of evolution. Law, strife, love—these are the laws under which nature has thus far developed.

It is only the last few years that have disclosed to us this result. It is only as we have learned of the evolution of animals as guided and controlled by the law of natural selection, and then as we have come to think of the development of man and the laws under which he has developed, that this grand conception of the universe has dawned upon our minds. Two thousand years ago it was announced to the world that the law under which man should live and develop was the law of altruism, but it was not understood. The followers of Christ failed entirely to comprehend it; the centuries that followed failed to understand it in the slightest degree; and century after century followed in which man was still controlled almost wholly by the principle of selfishness and strife. But altruism slowly made its way into the hearts of men. This lesson, that the law of man is the law of love, has been subjected to the test of the centuries. It has been tried by the fires of superstition, by the fires of persecution, by the fires of the wars of religion, and the fires of the Inquisition; and yet through them all it has retained its integrity and has come to the close of each century nobler and truer and clearer.

When a few years ago science turned its attention to the study of the evolution of life it was thought that the result would be the destruction of the principles of Christianity, and that this hope of the centuries would be laid low should the theory of evolution prove a fact. When the principle of natural selection was disclosed it was thought by some that this law, so

diametrically opposed to the doctrine of Christ, was a stigma upon Christianity. How could the same God be the author of the law of selfishness and the law of love? Little did it appear then that this same line of scientific study would in a short time teach that the doctrine of Christianity is the capstone of the arch which has been built by the history of the ages. For, however much we may have felt this law of love to be designed for us, it has been science itself that has disclosed its crowning position in the evolution of the universe. To science, then, Christianity owes a debt of gratitude deeper than it has fully conceived. While science has in past years been disclosing to us the evolution of worlds, while it has been explaining the evolution of life, it is now beginning to tell us of the evolution of mind. While it has found a sufficient cause for the evolution of worlds in the physical laws of nature, while it has found the efficient cause of the evolution of life in the laws of strife and the struggle for existence, it is beginning to recognize to-day that the only law under which is possible the evolution of mind and soul is the law which was disclosed to us two thousand years ago by the lowly Nazarene. Faith, hope, love, and the greatest of these is love. This is the teaching, not only handed down to us from the inspired writings of the fathers of Christianity, but it is also the teaching which is to-day becoming more and more clear as the result of our study of nature, guided by the thought of evolution.

A handwritten signature in cursive script, reading "H. W. Combs". The signature is written in dark ink and is positioned in the lower right quadrant of the page, below the main body of text.

ART. V.—THE NECESSITY OF CHURCH MEMBERSHIP.

IN order that the necessity of Church membership may be rightly understood, it will be well for us first to get some notion of what the New Testament Church is. It has been quite generally supposed that because Christ said to Peter, "Upon this rock I will build my Church," he meant a new Church, or another body of peculiar people entirely separated from, and independent of, the peculiar people as instituted by the faith of Abraham. But he never spoke of making, erecting, or building another Church. The supposition that he did necessarily involves the setting aside of the plan of salvation which both Christ and the prophets taught, and supposes the introduction of a plan essentially different and independent. In this conversation with Peter the Lord spoke of "my Church," the company of the "called out," the "separated," the "community of believers," the "peculiar people." It was no new Church, no new plan, but "my" Church, instituted at the call of Abraham; and he declared that he was about to do something with it and for it. And that something was that he would build it on a rock. It is not necessary to discuss here who or what that rock was, for it is not relevant to our case; but it is well for us to know what he meant by building his Church.

Now, the term "build" is quite an elastic one, adapting its significance to the peculiar demands of the case in which it is used, such as to *frame, construct, increase, strengthen, settle, establish, preserve*, etc. And its Scripture significance is especially to *increase, strengthen, settle, bless, preserve, knit together, edify*, etc. In New Testament Greek it and its derivatives occur about seventy times, and are rendered *edify, edifying, and edification* some twenty times; and a careful analysis of all passages in which it occurs referable to the Almighty God as the actor will reveal the fact that it always refers to some well-known, existing thing to be improved and made better, and never to a new thing to be set up or erected, then or thereafter.

Now, there is one thing patent to all who are New Testament students—that at the time of Christ's conversation with Peter it was not a settled matter in the minds of all whether

Jesus was or was not the Christ. Another thing is self-evident—that, whatever he might do with the Church and for the Church must be done upon the supposition of the great, all-controlling, and fundamental fact that he was the Christ. He says to Peter, “Whom do men say that I the Son of man am?” Peter answers, “Some say you are one, some that you are another.” “But whom say ye that I am?” Peter says, “Thou art the Christ.” “You,” says Christ, “have said the truth.” Now, giving any explanation he may choose to the rest of the conversation, no Christian can get away from the great fundamental truth and doctrine that then and thereafter, as indeed theretofore prospectively, the divine blessing, enlargement, and up-building of the Church—the then existing Church, God’s community of believers, the body of the faithful—must grow out of and recognize this Christologic fact just uttered by Peter. There may be room for difference of belief as to some other elements in this conversation; but there is no room for difference as to the principles on which Christ would build up, bless, and enlarge his Church. Jesus is the Christ; therefore all Church enlargement, blessing, and strengthening must emanate from him and rest on him. Other foundation hath no man laid. This is the foundation on which the prophets built. And Paul, in speaking of the salvation of the Gentiles, says (Eph. iii, 5, 6), “Which in other ages [that is, in the times of the patriarchs and prophets] was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body.” What body? Evidently the body of Christ. But what do the Scriptures teach us is the body of Christ? The Church. But in this same epistle Paul conveys the thought that the Church antedates even the age of the prophets; that in the dispensation of the fullness of times all things in Christ are to be gathered together in one, both those which are in heaven and those which are on earth; and that Christ is the Head over all things to the Church, which is his body.

From this we clearly infer that Christ was not intending to build another Church, but was merely affirming that a new and more blessed order of things was about to be introduced in the same Church. The Church which came into being under the call of Abraham and was built up, strengthened, and bound

together by faith in the divine promise shall hereafter be built up, strengthened, and held together by faith in the promise fulfilled—in the Christ, now come. So, then, the Church of the New Testament is not a different Church, but the same Church, which has already come through its primal or patriarchal age, its intermediate, scholastic, or theocratic age, into its culminating or militant age; in which, beginning at Jerusalem, it was to march forth to the conquest of the world, and then enter upon its sabbatic, glorified, or triumphant age eternal.

As to the necessity of visible union with this Church, we must next inquire, What was required of them who claimed faith in God and fellowship with the saints in the ages of the Church past? Every careful reader of God's word must know that in the Jewish Church not only was circumcision, instead of which baptism is now in place, required, as a mark of membership in the communion of the faithful and of acceptance with God, but that by other precise ceremonies of induction, such as anointings, washings, purifications, and offerings, everyone was required to make recognition of divine authority, of ecclesiastical unity, and of *faith*; and whoever presumed on a place among the peculiar people of God, or on his acceptance with God, and conformed not to these ceremonial requirements, was not only rejected but pronounced accursed.* The Church is a divine institution, and from the very first was an organized one. And in the patriarchal age it had as many denominations as there were tribes; among whom, in some instances, probably more difference existed as to minor points of faith and polity than exists now among the orthodox evangelical Churches. There were the Reubenites, the Danites, the Ephraimites, the Gadites, the Judaites, etc., between whom were as great differences, in some particulars, as may be found to-day between the Lutherans, Presbyterians, and Methodists. In the scholastic or theocratic age of the Church there were just as many denominations as there were schools of prophets; but they were all confederated under one common head, just as the orthodox Churches are to-day confederated, through justification, by faith in the Lord Jesus Christ as their common Head. Whether or not there were different denominations, differing in some points of doctrine and

* See Lev. x, 1, 2; xvii, 8, 9; Num. xv, 13-16.

polity, in the apostolic age, one thing we do know—there were different churches; and, from the tenor of the epistles to these churches, they certainly were not a unit in all points, either of doctrine or of polity. But they were all confederated into one body of Christian believers, having faith in, and being baptized into, the one common body of Jesus Christ. So, then, the denominational condition of the Church cuts no figure at all as an excuse for nonaffiliation or nonunion with the Church.

But in all ages the Church has been an organic body; and at no time has it had the need of being more so than under the New Testament *régime*, in which it is arrayed as a militant host for aggressive operations against the powers of darkness. But an organization must have rules and members and officers. Taking the New Testament itself for a witness, the Church of the New Testament had rules—rules for the treatment and disciplining of an erring brother; rules for the relations existing between husband and wife, parent and child, master and servant, neighbor and neighbor; rules for righteous living and purity; rules for giving for the support of the Church, for the relief of the needy; and rules for the management of charities. It also had a law for the observance of the holy communion; a law setting forth our preeminent duty to God; and a law covering our duty to our fellow-man. Indeed, the Church of the New Testament was full of rules; and for it Christ not only reaffirmed the decalogue, condensed by him into two compact sentences, but laid down other regulations, some of them contained in his own comments on his prayer, which, unless practiced, must shut the gates of life against the offender. And as to officers, the New Testament Church had deacons and elders. Now, how did they become such? Did an ecclesiastical mob make them? Or did they presumptuously assume the diaconate and eldership? We are very sure not. But just as Matthew was chosen to the apostleship and the seven were chosen to the stewardship, so both deacons and elders were selected by a vote of the Church in session assembled. One thing is beyond all question—the New Testament form of the Church is even more severely an organized form than any other since the first call of God's people to visible union among themselves and separateness from the world. And an organized body of necessity implies a membership joined together by some

creed and polity to which each one has subscribed his assent and devotion.

Often it is affirmed that God can be served just as well out of the Church as in it. If we deny this we are answered by the affirmation, "We do not hold that anyone can serve God acceptably out of the spiritual Church of Christ into which the new birth inducts us; but we do not subscribe to the need of union with the visible denominations termed, as a whole, the Church." But, we ask, for what kind of Church did Christ lay down his rules and reaffirm the decalogue? What kind of churches elected deacons and elders? And what kind of churches did Paul and the other apostles organize and establish in Asia Minor, Gaul, Italy, and other places? They were, without doubt, joined by the operation of the Holy Ghost to the ἐκκλησία πνευματική and every member who was really and truly born again was thus inducted into spiritual union with Christ. But we most emphatically affirm that these churches were, in a remarkable degree, very "visible." If Paul understood himself when he spoke he understood that the body, the visible body, of the believer was to be in visible union with the Church—the visible body of Christ. "Know ye not," he says, when exhorting to bodily purity, "know ye not that your bodies are the members of Christ?" And, "We, being many, are one body in Christ, and everyone members one of another." In his letter to the Corinthians he says, "I robbed [or, rather, carried away from] other churches, taking wages of them, to do you service." Pray, what kind of churches did he rob, or take wages from? Were they a lot of invisible, ethereal "sublimitates?" Or were they visible, unaffiliated, unorganized? Paul could hardly have carried any wages away from such bodies. The truth is, these churches were thoroughly organized and visible. If we are to understand anything from the references of John to the bishops of the several churches we must consider them to be both organic and visible, and that such a condition of the Church was essential for the promotion of the interests of Christ in the world. If essential, then it is the duty of all the followers of Christ to be so confederated. A matter of duty in our relations to God is equivalent to requirement; and failure to meet a requirement deprives one of the blessed results of obedience to the divine

will and, therefore, to all that the atonement in Christ has put in the reach of every believer. In other words, it means alienation from God, which, if persisted in, means eternal death.

But, if Christ is ready and willing to receive one as his accredited follower outside the pale of the visible Church he is ready and willing to receive another. If he will own one he will own two, and if two, then any number; for he is "no respecter of persons." He has not regulations for one and "irregulations" for another. But if irregularities, irregulation, and noncommitment to prescribed rules and nonassumption of prescribed vows could be allowed by the great Head of the Church to his followers, then where would be the members, whence the officers, and where their authority? How could there be any organization, and where would be the visible Church of Christ? It will not do to affirm that it exists in the individual believer; for from the beginning the visible Church has been an organized community of believers.

At no time has this community been more essential than now to the militant character and office of the Church. When Paul returned from Damascus he immediately "assayed to join himself to the disciples." But if there ever was a man who had a divinely invested right to act independently of the Church it was Paul; for God told him that he was a chosen vessel for a special purpose, a special detail, under God, for a special work beyond the limits of the then existent Church. But Paul was obedient to every requirement of God in him. Therefore, being filled with the same spirit with which the disciples were inspired, he was as naturally drawn into the communion of the visible body of Christ as the condensed moisture of the atmosphere is precipitated to the earth by gravitation. If there is no such drawing into this visible communion the evidence is most conclusive that the spirit of Christ is not in us. And if we have not the spirit of Christ we are none of his; and if none of his, then what? Why, this, and nothing else—we are aliens from the commonwealth of Israel and in a lost condition. While union with the visible Church will not save without union with Christ by the Spirit, yet in the very nature of the case spiritual union with Christ must manifest itself in a visible community or its salvable efficacy will soon be dissipated and lost.

The Church is, beyond all question, a divinely appointed institution; and entering within its pale and taking its vows are divinely appointed duties—essential duties for Christian life and, hence, to salvation. No lodge, order, or other institution can take its place or be substituted for it. Its sacred ordinances and means of grace, which are not and cannot be maintained but by an organized, visible communion of believers, we are strictly commanded to observe. Even the various analogies by which the Church is represented, such as “army,” “body,” “kingdom,” etc., indicate its organic nature and the especial need of visible and substantial union with it. Whoever heard of one really and truly born of the Spirit who wanted to throw any obstacles in the way of his highest usefulness in the world? Yet there is one who claims to have the “baptism of the Holy Spirit,” but who stands off from the Church, declines the company of the people of God in holy compact, refuses his recognition to the visible Church as a divine institution, willingly allows himself to be classed with outsiders, and would have everyone now in visible union with the Church be a “come-outer” and be numbered with the outsiders too. He thus lends his influence to the moral estrangement of the world from Christ, as against the moral adhesion of the Church to Christ. He by precept and example preaches indifference to, and disapproval of, the great evangelical, benevolent, and educational enterprises of the Church. His position declares, so far as he is concerned, that the preaching of the Gospel and the celebration of the holy sacraments may forever cease. His entire attitude is a pompously sophisticated arraignment of the apostles for having ever affirmed their belief in the “communion of saints.” Can any rational mind believe that such a one is born of the Spirit of Christ? Does not his attitude toward the Church and its sacred ordinances indicate, the rather, that he has been woefully hoodwinked by the great deceiver, instead of enlightened and quickened by the Spirit of Christ? To stand aloof from the Church and condemn it as a “man-made” institution is to condemn some of the most sacred things of all times. The tabernacle in the wilderness, with all its paraphernalia and services, was man-made; but it was also God-planned and God-commanded. The temple, with its vessels and ceremonies, was man-made; but it was also God-required. The Holy Bible is preeminently man-

made; but it is God's revelation and is divinely inspired. The Church, with its various denominations, may be man-made; but these denominations, confederated by a common creed and the one fundamental dogma of justification by faith in the Lord Jesus Christ as symbolized in the celebration of the holy sacraments, constitute the visible body of Christ and become the re-incarnation of his spirit.

When we speak of Church membership as a voluntary matter we are apt to lose sight of the fact that it is not voluntary, as many other privileges are voluntary. A man may join a secret order or club or not, as he may please, and he may have neglected no duty. But the Church, being a divine, though in matters of polity in some respects a man-made, institution, having been founded on the Christologic fact stated by Peter, that Jesus is the Christ, and having been declared to be the "pillar and ground of truth," and Christ having made it his special charge and organ, union with it becomes a duty—an essential duty and need in order to a sincere and sufficient allegiance to the dominion of Christ. Through it the Spirit, Christ's successor on earth, operates for the salvation of the world.

There is no other institution like the Church. Though it may often have been weakened and corrupted by mercenary and unholy men, yet it has ever been the organ of the divine Spirit, the authorized representative of the Lord Jesus Christ.

If we expect to succeed in anything we must employ every means and help in our reach; and in the Church, and the Church alone, are found the very helps we need for efficient and acceptable service in the Lord's vineyard and for successful prosecution of the warfare of faith to a triumphant conclusion. In it we have both visible and spiritual union with the great Head of the Church. Its ordinances, its means of grace, its fellowship, its unity of faith and action, its channels of service in evangelical, charitable, and educational enterprises, its Gospel ministry and systematic dissemination of the word, its cooperative efforts under the inspiration of the Holy Ghost, for the evangelization of the world, all make the Church necessary to whoever would be a true soldier of the cross and a sincere follower of the Lamb.

In Christ we are saved. Out of Christ we are lost. But to be in Christ and out of his visible body—the Church—is an absurdity. As the Church is the re-incarnation of Christ by the

Holy Ghost given unto it on the day of Pentecost, whoso has the experience of the new birth by the operation of the Holy Ghost is as forcibly drawn toward and into the Church, the visible body of Christ, as is the food of the polypode, touched by its arms, drawn into its body. The new birth turns a man toward the Church as naturally as the living plant turns to the sun or the magnetized needle to the pole. If we have no drawing toward the Church we have a most conclusive evidence that, though we may claim the Spirit, the Spirit does not own or acknowledge us, and that there still remains within us a darkened mind, if not also an "evil heart of unbelief." "By one Spirit are we all baptized into one body." "Those that be planted in the house of the Lord shall flourish in the courts of our God." "As true civil liberty is freedom in the law, but not from the law," so true religious liberty is freedom in the Church, but not from the Church. And as freedom in the law is the highest civil liberty, so freedom in the Church is the liberty in which we are free indeed.

Wm. W. Lawrence

ART. VI.—STUDIES IN RECENT FICTION.

THE golden age of English fiction began with the publication of Scott's *Waverley*, in 1814, and ended with the death of George Eliot, in 1880. There had been much good work before, and there has been much since, but those were the days of giants. In addition to the great names which open and close it the period comprises all the works of Thackeray and Dickens; the remarkable Brontë novels; the powerful historical and sociological romances of Charles Kingsley; the clever and exciting stories of Captain Marryatt, Charles Reade, and Wilkie Collins; the clever but not exciting stories of Anthony Trollope; the voluminous works of Bulwer-Lytton, Lord Beaconsfield, G. P. R. James, and many lesser lights. The novels of the American Cooper and Hawthorne may also be fairly included.

The inferiority of the present age of fiction is not, however, in quantity. More novels are written now than ever before. In 1857 Professor Masson, in his lectures on the "British Novelists," estimated the number of novels published in Great Britain at two a week, or one hundred a year, and put in a pathetic plea that he should not be considered to have read them all. But now the London *Athenæum* reviews from six to ten novels a week, or about four hundred a year. These are mostly British novels, leaving untouched the most of Continental and American fiction. When we also remember that the reader of English is supplied with a large number of translations from French, German, Dutch, Spanish, Russian, and Scandinavian novels it is a very mild and moderate statement to say that the hungry novel reader can have his choice of ten new novels every week, or five hundred a year. Indeed, an alleged compilation from trade reports asserts that in 1895 there were fourteen hundred new novels published in the United States, five hundred and seventy-three of which were by American and eight hundred and twenty-seven by foreign authors.

If these last surprising figures be accepted as true it is probable that they include not merely such novels as form a part of the real literature of the age, but also that great mass of fiction found in the story papers, in the paper-covered trash sold on railroad trains, and in the voluminous juvenile literature some

of which is adapted to Sunday schools and some of which is very decidedly not. These Sunday school and juvenile books contain, however, some very good reading, and occasionally one of them gets over the line and becomes a part of our real literature, as Miss Alcott's *Little Women* and Mrs. Prentiss's *Stepping Heavenward*.

Many writers are very near the line which divides literature from nonliterature, and opinions will differ as to their precise place. Mrs. Barr and Mrs. Phelps Ward are just within the line. So was Mrs. Stowe, but Mrs. Southworth is without; E. P. Roe was barely within, and Edgar Fawcett and Julian Hawthorne are just outside. The latter is undoubtedly his father's true son, but his novels are illegitimate—of which his recent prize story is sadly convincing. Judging by sales the most popular author in the United States is one we do not care to name, whose books are always in paper covers and are sold mostly on railroads. Such authors frequently have more readers than many of talent or even genius.

Some writers are disposed to restrict the term novel to the analytic or realistic school, in which the greatest stress is laid on character, while the incidents are subordinate, must be probable or even commonplace, and are used merely to bring out character. In the romantic school the scene is usually remote in time or place or both, and the incidents are of an unusual, thrilling, or even supernatural character, having a vivid interest in themselves entirely apart from the persons connected with them. The "short story," now so popular, may be either a novel or romance, but inclines to the latter. In common speech we use the term novel as generic, and divide it into the realistic and romantic schools. There has always been a strife between these two, and it never raged more fiercely than at present. The realists have the more books, for four fifths of present ventures in fiction are society novels, but the romanticists have the more readers.

The realists claim that all the stories have been told, and that we now need only studies of character and such characters as are about us in everyday life. But the romantic party reply that this is just what we do not want. We see the commonplace ourselves, and when we read we want to get away from it. If we are still to be reminded of ourselves the remem-

brance should be of the noblest and best of our emotions and experiences, not of "the trivial round, the common task." There are some things we never weary of, told by either school. Every youth who reads a love scene imagines himself in a similar one, and from the proposals in the novels forms plans for a similar performance on his own part, which plans, by the way, never exactly materialize. On the other hand, books like the *Scarlet Letter* and the *Manxman* appeal to us powerfully, because they discuss familiar temptations and hold up before us lurid lights to warn us, or beacons to show us the path of penitence and atonement. No author of either school can be of the first rank unless he deals with the highest and mightiest parts of our nature, and these cannot be expressed without notes of mighty passion, either good or evil.

The realists claim to depict life as it is, but it is doubtful if they are doing this any more than their rivals are. Heroes who fight savages and pirates are about as common as unfaithful wives. The exploits of Sherlock Holmes find as many parallels in real detective work as ordinary society supplies for the tales of Ibsen, Tolstoi, and the French school. These authors are true enough as far as they go. If one may judge from an exceedingly limited reading, the worst thing in them is their ghastly, terrible truthfulness. But we protest against having the deeds of brutal, vile, and impure men and women held up to us as pictures of universal social conditions. Dr. Richard Burton has rechristened this school as "Partialists," and the name deserves hearty indorsement.

We question the fitness of some real topics for the use of art. The processes of digestion and the problems of city sewage are undoubted realities, but we relegate the discussion of them to treatises on physiology and civics. Much which a certain literary school heralds as art, and even the highest art, is really no more fitted for artistic purposes than a diagram of the alimentary canal is fitted for framing as a parlor picture.

There is another branch of the realistic school, and its god is the commonplace. Instead of unbridled passion these writers give us a deadly tameness. Instead of frantic immoralities they give us maddening puerilities. We soon grow weary of these. We turn from parlor chairs and tea tables, from grocery wagons and clothing stores, vastly preferring to stir our blood and

awaken our laughter by the exciting adventures and the gay humor of the romantic school.

Walter Besant says there are in England fifty novelists who have an income of five thousand dollars or more from their writings. This statement probably includes the Scottish writers. America probably has as many novelists as Great Britain, but in spite of patriotism we fear their average ability and average income are both smaller than those of their transatlantic rivals. Yet, with a hundred men and women writing English fiction to-day, it is hard to select any whose work can be compared to "that large utterance of the early gods." The ablest woman novelist of to-day is undoubtedly Mrs. Humphry Ward, who is indeed superior to all of her sex except George Eliot—at least to those who have written in English. Not very long ago the preeminence among men would have lain between Stevenson, Haggard, and Kipling—a statement which in itself shows our present inferiority, for not one of these is worthy to bear the shoes of Scott, or Thackeray, or even Kingsley. Some will claim for Stevenson, whom we can hardly yet consider gone, the first rank of this age; but this honor now seems to more properly belong to Hall Caine, whose *Manxman* has placed a third dweller upon that lofty eminence where Hawthorne's *Scarlet Letter* and the German Auerbach's *On the Heights* have so long stood in gloomy grandeur.

Some have claimed for Howells the first rank, even setting him above the great masters of the previous age; but this claim is by the most extreme devotees of the commonplace. Howells's real rank we take to be about equal to that of Jane Austen. He has a gift of smooth and easy language, a clear understanding of human nature, and considerable facility in expressing some very good moral ideas. These alone, however, do not make a great novelist. Once and once only Howells showed a touch of power, the faculty absolutely indispensable to an artist of the first rank. In *A Modern Instance* he for once released himself and ventured to show the workings of powerful passion. The result showed what he might do if, instead of dallying with charmingly inconsistent women and everyday men, he would deal with those mighty impulses which are just as real as society calls and five o'clock teas. But, apparently, he was frightened at himself, and has never dared to do as well

again. Some years ago some admirer predicted that he would yet give us a great sociological novel, which would be to the end of the century what *Les Misérables* was to its middle; but, thus far, his only production in this line is the dreary inanity of his *Traveler from Altruria*.

Recent fiction, like all other, falls into the two classes of stories with a purpose and stories intended to amuse. The first inclines to the realistic school, and the second to the romantic. Of course the division is not absolute. Haggard claims to be a preacher, and Besant certainly amuses us even when he is teaching the duty of the rich to the poor. We are told on high authority that Bellamy wrote *Looking Backward* purely as a literary venture, without any thought of becoming the apostle of a new social order. On the other hand, so wild and fantastic a romance as Kipling's *Nanlahka* suddenly leaps out at us with the great moral lessons that honesty is better than successful smartness and that the divinest thing a woman may be made is that she should be made a wife and a mother. At present the "purpose novel" is greatly in evidence. Novels are written to advance some moral or social reform, or even develop some scientific theory. Socialism is a great fad, both in works of real literature and those of a lower grade. Medical and psychological novels are much in vogue. Religious questions are studied, as in *Robert Elsmere*, *John Ward*, and that nightmare of a book, *The Story of an African Farm*.

Some very sharply criticise the purpose novel, saying that art should be only for art's sake. This theory, however, usually results in immoral art, and is significantly connected with some persons of immoral lives. Art cannot make the evil good or the impure pure. Addison said that dullness was the parent of indecency, but to-day some seem to think that indecency is the parent of art. As some men have tried to be great by imitating the foibles of great men, so some think they can be geniuses by emulating the indecency into which some great geniuses have unquestionably fallen. But the artist who has a purpose must be careful that this does not destroy his art. No one wants a set discourse when he reads a novel. One who finds that his book, instead of turning out a song, is turning out a sermon feels like a child who has been tricked into taking medicine in his candy. *Looking Backward* is mostly unread-

able, except to students of social science, if Bellamy was writing a mere romance. On the other hand, such a study of social questions as we have in *Marcella* is excellent art.

It is noteworthy that some of the books which have lately had the greatest run are not books of either high purpose or high art. Years ago, in a sermon, Adam Clarke brought against most of the novelists of his day a triple indictment which applies to a good many of the present herd: (1) "Their plans are sickly abortions of paralyzed intellect." (Apparently Nordau was not the first to discover "degeneration.") (2) "Their execution is fantastic and preposterous." (3) "Their issue is dangerous, often destructive, and generally ruinous."

The "sickly abortions of paralyzed intellect" in our day are by one critic divided into three schools, "the erotic, the neurotic, and the tommy-rotic." This last adjective is apt to bewilder those unfamiliar with London slang, and a better classification is that of a sarcastic publisher who received an author with, "A new novel, eh! Which school is this, erotic or idiotic?" The last depth of woe is reached when these two schools are fused into one, as seems to be occasionally the case. We can forgive E. P. Roe for the poverty of his art, because his morals are so good; we can forgive Stevenson for the poverty of his morals, because his art is so good; but when we see a book without either art or morals the rage of a season we fall back with a certain relief upon Carlyle's famous statement that people are mostly fools.

An unpleasant sign of inferiority in recent fiction is the vulgarity of tone which disfigures some work having good qualities. The real topic of the *Yellow Aster* seems to be the divine glory of motherhood; but everybody who has unfortunately read the book will keenly appreciate a certain able critic's caustic characterization of it as "the most vulgar book I've ever been guilty of reading." The dialect craze has been carried to the point of vulgarity. The New Orleans creoles say they will never forgive Cable for his use of their dialect, and it is certain that no one else ever will. We are tired of Miss Murfree's Tennessee mountaineers. The negro, the Irishman, and of late the street boy have become almost literally an unspeakable nuisance. A similar thing is the tendency shown by some, notably by Kipling, to use a coarse slang which sometimes passes

the bounds of decency. It is possible to be strong and vivid without using the language of the gutter and the barroom.

Recent fiction is open to serious criticism in regard to its use of incident. In the tamest realists this consists chiefly in nonuse, some of their books hardly having anything more thrilling than the boy's diary of "Got up, washed, and went to bed." Others use incidents in a very clumsy and awkward way, dragging them in because it seems necessary to have something happen. In *Ships that Pass in the Night* Miss Harraden finds it necessary to get rid of her heroine; so she sends her out into the street and has a wagon run over her, concerning which Charles Dudley Warner deliciously says, "Such a thing might happen in real life, but couldn't possibly in a novel." Some novelists offend by the use of ghastly and frightful incident, not properly relieved by skillful art. In Stevenson's *Wrecker* a whole ship's crew is slaughtered. Hardy's "Tess" commits murder and dies on the scaffold. In Crockett's *Raiders* the hero finds a gang of outlaws cutting up a human body. These specimens are amply sufficient. We do not, however, agree with the late Professor Boyesen in his sneer at the "brutal atrocities and sickening butcheries" of Haggard, Doyle, and others, so far as it is a question of fair fight. The battles in *Westward Ho!* are certainly not "sickening butcheries," and recent fiction has some almost as good. In fact, the best fight we know of in fiction is the story of "How Umslopogoo held the Stair," in Haggard's *Allan Quatermain*. Our blood is stirred by such writing, as it is by the actual histories of the Light Brigade and of the Old Guard at Waterloo.

Some of the preternatural incidents in the romantic school are not well handled. Haggard's "She" is two thousand years old, yet still young and beautiful. But her companions are two modern Englishmen, armed with rifles and revolvers, fighting Africans much as Cooper's heroes fight redskins. The two conceptions fit poorly together. The romanticists are also the chief sinners in regard to repulsive incident; but they more than get even with the realists by retorting upon them their tendency to morbid studies in character and their loathsome habit of making so many stories turn upon the matter of impurity.

Recent fiction fails sadly in the creation of characters. Who are the successors to the wonderful creations of Scott, Thackeray, Dickens, and George Eliot? They are "Terence Mulvaney," a rough and drunken Irish soldier, and "Sherlock Holmes," the amateur detective. Haggard has given us in "Umsloogoas" an African chief who surpasses Cooper's "Chingachgook," but "Allan Quatermain" is no "Leatherstocking." The novelists of to-day are weak in men, and weaker in women. Some of Stevenson's stories have no women in them, and those who appear in others are not much better than the frames which display dresses in the shops. "Marcella" is the only live woman in recent fiction, and she is little better than Charles Reade's women, whom she resembles in some respects. Some writers of the past, Scott, for instance, were not especially happy in drawing women, but at least they gave us those we would be willing to have for sisters and wives. But now, after "Tess," and "Dodo," and "Trilby," we begin to fear our novelists are trying to deserve the sneer once aimed at Bret Harte, that with him no woman was a heroine until she had fallen. Even when our present writers portray for us historical characters they fail. Conan Doyle has lately given us the "Black Prince," and Stanley J. Weyman "Henry of Navarre." The prince is cardboard, and the Huguenot hero little better. What a pity Scott could not have left us portraits of these to match his "Richard I" and "Charles the Bald!"

Numerous as are the novels of to-day, very few of them are likely to acquire any lasting popularity or reputation. Their very numbers carry them down as the victims of a shipwreck drag each other under. Books that were a sensation and a rage a few years ago are now almost forgotten. Many are like the insects which live a lifetime in an hour. *Trilby* is less than three years old, and has had a marvelous circulation, but is already dead in the market. There is usually an inverse ratio between quantity and quality. It is simply impossible that a novelist who produces four novels a year, as Marion Crawford does, should produce any one of very high art or very great power. We cannot expect an *Ivanhoe*, a *Scarlet Letter*, *Vanity Fair*, *David Copperfield*, or *Adam Bede* very often, when we are getting five or six hundred novels a year.

The cause of this superabundant supply lies in the com-

mercialism of the age. Literature is now a profession, and a very profitable one to a writer who can supply the popular goods. *Trilby* has brought its lucky author at least one hundred and twenty-five thousand dollars. Novelists are like most other people, and enjoy making money. They fritter away in magazine stories and short books material and genius which might produce a masterpiece. When a novelist has made a reputation his name will sell all he can produce, and he too often writes for revenue only. This branch of literature needs to-day men and women who do not care so much for money and immediate fame as to produce the highest art, who can take some mighty conception and work upon it until we once more have a masterpiece. For masterpieces are not made in a day nor to order. Only a man of such genius as comes but once in centuries, a Shakespeare, say, could produce high art with a printer's devil at the door shouting for copy and a ten-thousand-dollar check waiting at the publisher's.

One result of the enormous production of fiction is the repetition of the same ideas, incidents, and characters. Even titles have been used more than once. This is seldom the result of plagiarism. Sometimes it is mere accidental coincidence, and sometimes an unconscious echo of some half-forgotten author. Sometimes it is the reappearance of one of the great types of human experience and thought. The conception of *Dr. Jekyll and Mr. Hyde* can be traced back over two hundred years to a play of the Spanish dramatist Calderon. Once more we confess that "there is no new thing under the sun."

Since this is so, where is the mighty genius, for whom we all are longing to find a topic? It is not necessary that he should have a new story to tell. Shakespeare's stories were all old, even in his day. Originality of treatment is more needed than originality of topic. The mazes of the human heart have not yet been all explored. Hawthorne, Auerbach, and Hall Caine have told us much the same story, yet in wonderfully variant ways. But the writer in search of a comparatively fresh field will find that such epochs as the East Indian Sepoy mutiny and the American civil war are untouched by any genius, and that the age is waiting for some one who can deal with the great topic of the relations between Christianity and sociology.

A story upon this last theme would be a purpose novel of the

very highest class. Such novels are not always the most entertaining, but are the most profitable. Those who read for pleasure will find it mostly in the romantic school. Its stories are usually short, and can often be read at a sitting. A man tired in body or in brain when he began will feel much refreshed as he rises, chuckling with delight, from such a book as Crockett's *Lilac Sunbonnet* or Davis's *Princess Aline*. But the one who reads only for pleasure will miss the mightiest works of the mightiest minds.

This paper may perhaps appear somewhat pessimistic. It is useless to deny the inferiority of recent fiction, but we must remember that fiction is but following the course of all departments of all literatures. All "golden ages" lie near the beginning. It was inevitable that fiction should descend on one side into delicate and pretty works and on the other into morbid and extravagant forms. Yet the immediate prospect is encouraging. The appearance in one year—1894—of two such novels as *Marcella* and the *Manxman*, both superior to anything else since George Eliot, and crowding very near the first rank, was a very hopeful sign. There is a healthy revulsion against the morbid and unclean forms of fiction. The popular "short story," in which Americans excel as much as the English do in the longer novel, may not be the highest art, but is nearly always bright, healthful, and pleasing. The sparkling wit of Davis, the powerful portraits from American life by Harold Frederic and Miss Wilkins, the historical works of Weyman in French fields, and of Gilbert Parker and Miss Catherwood in American, the humor and pathos of the new Scotch school—these things make up an amount of good work which gives us courage for the future.

These closing years of the century will probably not see the production of any novel of the very highest rank, but they will see much bright, helpful, and hopeful writing in both English and American fiction.

Frank S. Townsend.

ART. VII.—CHINESE LITERATI IN PEKING UNIVERSITY.

THE strange sight of a Chinaman walking demurely along one of the streets of Rome inspired Goethe to write one of his choice smaller poems, a poem as exquisitely beautiful as a piece of rare chinaware. How the soul of this great Teutonic poet and philosopher would be stirred could he behold Chinese *literati*, possessing the highest literary degrees, peacefully and patiently pursuing their studies in a Christian institution in Peking! Truly the unexpected has happened. During the past year an event has occurred to be paralleled nowhere else in the Flowery Kingdom. Chinese *literati*, representing the three regular governmental ranks of Hsiu-Tsai, Chü-Jên, and Chin-Shih, and also that pinnacle of Chinese scholarship, the Hanlin, or "Forest of Pencils," have been docile students in Peking University. Jehovah has accomplished this by using Japan as his "rod of iron." What the efficient United States Commission state in their recent report to the Secretary of State in regard to the dastardly murders at Ku-Cheng and in numerous former riots, as well as in the latest in Ssü-Ch'uan, applies equally to all:

The *literati*, from whom nearly all the officials are chosen, are, almost, without exception, antiforeign. This class does not hesitate, from time to time, by the circulation of false and ridiculous rumors and by incendiary publications, to play upon the superstitions and cupidity of the rowdy element, thus inciting this rowdy class to acts of lawlessness and violence.

Now, when we consider that in nearly every riot against foreigners and Christianity in China these *literati* have been proved to be the instigators, and also the fact that the *literati* who last year entered Peking University represent all grades of Chinese governmental graduates, including the Hanlin, whose examinations are supervised by the emperor himself, we may realize to some extent how radical is their present changed attitude. By means of Japanese cannon and American money Jehovah has given Peking University the unique honor of welcoming to our Christian halls of learning these "wise men of the East." Had we to-day ten times our present resources our hands would be more than full in trying to accommodate greater

numbers of these choice, brainy youth who are now vainly asking for admission.

It may, perhaps, not be out of place to cast a glance at this Christian educational institution, located in the capital of China, which has thus attracted these representatives of the powerful *literati*, who control the public opinion of the vast Chinese empire. Peking University was organized in 1888 as an outgrowth of Wiley Institute; was incorporated under the laws of the State of New York in 1890; and graduated its first class in 1892. One fact should be especially borne in mind—that Peking University is entirely unincumbered with debt. At its inception plans were devised for raising endowments in the form of professorships, tutorships, scholarships, perpetual and annual, prize funds, and scientific supply funds, in order to relieve our already overburdened Missionary Society. With this end in view two professorships of \$30,000 each have been started, four perpetual scholarships, and four prize funds for excellence in particular studies.

An admirably located property, extending over an area of thirteen acres and including in part the premises formerly belonging to the Italian legation, has been acquired. The campus was, a few years ago, tastefully planted with more than one hundred and fifty trees and shrubs—the gifts of foreign and native friends residing in Peking. Durbin Hall, a stately, substantial brick building of over two hundred feet front and two stories high, was erected four years ago as the first of a series of collegiate buildings. Now, however, the incoming rush of applicants for admission has more than crowded its utmost capacity, compelling four students to live in one room designed to accommodate only two, which is detrimental alike to health and morals. A good library in English, Chinese, and other languages, to which has been added a well-patronized reading room, has been started. To its valuable additions, including publications of the Imperial Chinese Customs and of the Smithsonian Institution at Washington, D. C., are from time to time being made. The museum, with its exhibit from various lands, is also an interesting feature of our educational work. An electric plant, valued at over \$3,500 United States currency, a phonograph, a telephone, a manikin for the medical department, and various other apparatus have been collected.

In no other foreign country has an American Christian institution of learning received such hearty support as has Peking University in China. This is evidenced by the representative character of its Board of Managers, comprising diplomats, as Colonel Charles Denby, United States Minister to China, officials, as Sir Robert Hart, G.C.M.G., merchants, and missionaries of different Protestant denominations. Of the entire number of managers one third must be members of the Methodist Episcopal Church, while the Board of Trustees in New York, who hold sole and ultimate authority, is composed exclusively of members of the Methodist Episcopal Church. Viceroy Li Hung Chang has promised our medical graduates positions in his foreign-drilled army and navy, with full religious liberty. Our graduates are already doing effective work, not only in the Church, as efficient preachers and teachers, but also in business life, as in the Imperial Chinese Customs, where the Sabbath is observed as a day of rest. To their credit be it said that on Sundays they teach classes in the Sunday school and, by their gifts, support other students in Peking University.

Peking University has already proved herself to be a sanctuary of Jehovah. The remarkable revivals during the past few winters, when the usual stolidness of Chinese character was melted away, and sins were confessed, animosities healed, wrongs righted, and the joys of salvation were experienced, abundantly attest the presence of Him who is mighty to save.

An intense thirst after Western learning, which made Japan so powerful, though previously despised as an insignificant island of dwarfs, is beginning to be felt by the upper classes of China. To satisfy this thirst secular colleges and universities, where Christ and Christianity are ignored, are being, or have already been, established in Tientsin, Hangchow, and other large cities. Opposed to these stands Peking University, founded upon evangelical Christianity. The only hope for China is the renovation of both mind and heart. This can only be fully accomplished in Christian institutions. Listen to what Abel Stevens, the eminent historian of Methodism, says upon this subject:

The project of the Peking University I do not hesitate to pronounce one of the most important phases of our whole Chinese mission scheme. We must promulgate the Gospel there, indeed, as the primary instrumen-

talities of our work. But how promulgate it? I do not doubt, after considerable local study of the question, that the Christian school is the most effective method of its promulgation. Its promulgation in any way was what, in the apostolic age, was meant by preaching it; and I am convinced that in India, China, and Japan Christian instruction is the best preaching, and the school is the best chapel. We thus bring the young under our influence; and the young in these three lands are our chief hope. Besides this instrumentality we should have, and do have, the homiletic or pulpit mode of preaching. The two should be combined, and are, in all our missions there. It should not be a question among us which is the most desirable; both should be considered indispensable and inseparable. But I am convinced that we could never be thoroughly successful without the school.

Before adducing the recent unsolicited opinions of two distinguished visitors who have personally inspected our educational work, let me repeat that, with adequate resources, Peking University could influence for Christ ten times the present number of students, instead of being compelled, as now, to absolutely limit the number to about one hundred. The recent disaster to the famous Doshisha in Japan, when the Japanese ruthlessly severed its connection with the American Board, can never happen to Peking University, because her cable is firmly anchored in the Board of Trustees in New York, who in all affairs of the university have sole ultimate authority. What Robert College has already accomplished for Bulgaria in equipping its influential citizens—officials, merchants, and preachers—with sound Christian principles and progressive American ideas, is what Peking University is aiming to do for China.

Bishop E. R. Hendrix, of the Methodist Episcopal Church, South, stated, in an interview at Peking in 1895, with Minister Chang, of the Tsung-Li-Yamen :

I have spoken to hundreds of Chinese since I have been in Peking, many of them students in the Peking University. . . . Now they are being given a Christian education; and these are the men who are getting ready to build your railroads and fill your places of trust.

Hon. John W. Foster, Ex-secretary of State, stated in an address on November 15, 1895, in Carnegie Music Hall, New York :

At Peking I was called upon to address several hundred native students, male and female, crowding the large Methodist University Hall, many of them approaching mature years, representing all grades and

departments of study, embracing the academic, collegiate, medical, and divinity schools. As I looked over those large audiences at Shanghai and Peking, composed almost exclusively of Chinese Christians, . . . my faith in the conversion of that vast empire in the not distant future was greatly strengthened.

When Bishop Fowler, in 1890, was standing upon the lofty, massive walls of Peking and looking down upon the extensive Civil Service Examination Grounds, where were gathered selected scholars from the eighteen provinces of China, he felt his soul so strangely stirred by the sight that, as he tells us, he earnestly prayed that these "Sauls might be made Pauls." Who, a few years ago would have even dreamed that any of these Sauls—our former persecutors—would ever deign to enter our Christian institution of learning? But they are coming as meekly as Saul of Tarsus to Ananias at Damascus. True it is that only a few of these *literati*, representing China's choicest scholarship, have been admitted. The dire necessity from limited accommodations compels us—let us hope only temporarily—to refuse to open the door to others whom Jehovah, in his wonder-working providence, is sending to us for Christian instruction, but who now stand outside vainly clamoring for admission. Now, while darkness is covering the earth and gross darkness the people, and while these Gentiles are coming to the light, may we gladly hear and promptly obey our Lord's command: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Marion L. Telf.

ART. VIII.—LITURGICAL DEVELOPMENTS OF NEW TESTAMENT TIMES.

DID the apostolic Church have a liturgy? Is that primitive liturgy quoted in the New Testament, and to what extent? What parts of it were adopted from the Jewish worship, and what parts arose from the demands of a new, communing, testifying evangel? On these questions we cannot speak dogmatically, but we hope to show, by calling attention to certain sentiments and expressions, that the germs of liturgical forms and usages accompanied Christianity from the first. Should we fail to make out our case touching a liturgy of New Testament times we shall be gratified if we have, at least, called attention to a fruitful question of research.

How may we account for the many apparent quotations in the apostolic epistles, and how account for the evident ritualistic forms in the imagery of St. John's Apocalypse? Some usages of the apostolic Church may be truly said to have had Jewish antecedents. Baptism, for example, existed as a Jewish rite, and, as Dean Stanley thinks, was used in admitting to their communion Gentile proselytes. John the Baptist used it in the symbolical sense of readmitting Jews, thought of as alien and disfranchised, into a new spiritual Israel. The Jewish passover of the old dispensation corresponds with the sacrament of the Lord's Supper in the new, but the latter surpasses the former in symbolical and spiritual significance. Besides these instituted forms we discover certain sentiments and expressions which directed the service and molded the presentation of Gospel revelation. There are imbedded in the New Testament salutations, responses, invocations, doxologies, and parenthetical outbursts of praise which are, to say the least, adapted to liturgical usage. The task we have assigned ourselves is to examine and compare the contents of these New Testament expressions. Our aim shall be to formulate some general principles which underlie, first the traditional delivery of Gospel truth, and later the tendencies toward prescribed forms of service.

Liturgy may be defined as that part of the economy of divine worship which deals with concerted action on the part of

the worshipers. It consists of certain formulas which have not the nature of a fixed and definite law, but of customary action. It is not confined to a mere mechanical performance, but may be constructive, and, in a measure, spontaneous, voicing the deeper spiritual participation of the worshipers. It has to do with all those acts of pastor and people which spring from and find expression in the common feelings of devotion. Liturgy includes all of ritualism and a part of homiletics; it deals with salutations, invocations, prayers, responses, songs, the reading of the word, the sacraments, doxology, and benediction. The principles which must forever underlie liturgical usage were sharply defined by our Lord when he said, "God is a Spirit: and they that worship him must worship him in spirit and truth," and, "In praying use not vain repetitions, as the Gentiles do; for they think that they shall be heard for their much speaking. . . . After this manner therefore pray ye."

The subject warrants some statements touching the character and organization of the primitive Church. It never can be said to have been a wholly unorganized body. From his earliest ministry Christ imposed certain commands upon at least a few of his followers. He said to Andrew, Peter, Philip, Nathanael, Levi, John, and James, "Follow me." They become a band of selected men to witness his labors and receive his teachings, and later to constitute, organize, and extend the Christian Church, evangelizing both Jews and Gentiles. One of the things which comforted Christ in the last hours of his life on earth was that this band had kept together and had believed, and that he was glorified in them. Indeed, it would appear that some of the disciples began to think it unwarrantable for anyone to labor independently. Of the company which followed Jesus, John and James had to be taught a lesson of religious tolerance; for when they told Jesus how they forbade one casting out devils in his name because, as they said, "he followed not us," Jesus rebuked them. So long as Jesus was with his disciples he not only reserved to himself the direction of the work, but he also, in sending his disciples forth, enjoined certain forms of salutation and certain directions as to the manner and character of their ministrations. When the disciples were sent on their first tour of preaching in Judea they were to give on entering any house a salutation of peace.

When they received their final commission to go into all the world they were to preach indiscriminately to all nations, "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost."

It is a significant fact that Jesus himself began his ministry with the same formal announcement which the disciples were directed to use, and which John the Baptist proclaimed: "Repent ye: for the kingdom of heaven is at hand." While we may not speak definitely as to the source of this call to repentance and announcement touching the coming kingdom—whether these are the definite words of Jesus himself, or whether the Gospel writers quote from apostolic tradition—we are persuaded that the repetition of the exact words favors the supposition for the existence of a liturgical form.

In the grouping of the words of the Lord by the synoptists, especially by Matthew, Jesus is represented as proclaiming a series of "blessings" comparatively early in his ministry. They appear as a formal introduction to the Sermon on the Mount. We raise the same question again as to their source. Did Jesus utter these words in the form and connection in which we now find them in Matthew, or did he use them in a restricted sense, as in Luke, pronouncing personal blessings upon his hearers because they were poor, while at the same time specifying the hard contrast of woe to others because of their being rich? Which is the purer tradition of Jesus's words? If we answer Luke's account, then may we not say that Matthew gives the same, liturgically adapted and developed? But if, on the other hand, Jesus uttered these words in the form and connection in which we now find them in Matthew, he certainly furnished one of the sublimest patterns of Gospel invitation and sounded one of the grandest keynotes of praise that ever voiced the common devotion and religious aspiration of any worshiping multitude. They are wonderfully adapted to the requirements of divine service. We know of no time when they have not enriched and found a place in the ritualistic formulas of the Church.

What we have said concerning the use of the beatitudes in divine service may also be said of the Lord's Prayer. Christianity in all ages has felt that here are words from Jesus himself. The authenticity of the Lord's Prayer has never been se-

riously questioned; but let us reverently examine the two forms found, one in Matthew, the other in Luke. Luke has Jesus give this prayer by request of one of his disciples who had heard him praying and desired to have him instruct them "as John also taught his disciples." Matthew gives the prayer as a part of the Sermon on the Mount. It comes in connection with what Jesus said touching the outward forms of religion. It would seem, according to Matthew, that Jesus gave the prayer as a model prayer. The model prayer is a short prayer and a secret prayer. The form found in Matthew, with its doxology at the close, is certainly better suited for use in the congregation. It seems reasonable to suppose that, if Luke is true to his method of giving the historical settings of Jesus's teachings, he would be equally careful in giving Jesus's exact words and no more. On the other hand, Matthew deals with the contents, rather than the historical occasion, of Christ's teachings. We do not have the best manuscript authority for the doxology at the close of the prayer in Matthew's account; but the fact that it is found in many manuscripts, some of them ancient, favors the supposition that the Lord's Prayer had a place in the liturgical usage of the early Church and received additions and slight modification adapting it to the requirements of the service.

In the same spirit of reverence let us approach the holy of holies of Christian institutions, the sacrament of the Lord's Supper. We certainly find here, if anywhere, a definitely prescribed order of service. It was to be observed at a particular time and in a particular way. It was to be repeated in remembrance of Christ's death, time after time. The circumstance of its inauguration was the celebration of the passover. All three of the synoptic gospel writers agree as to that; but there are some slight variations in the words, describing the institution of the rite, which we must notice. Matthew and Luke seek to explain the significance of the rite. The former adds that it is "for the remission of sins," while the latter specifies a personal application—"which is shed for you." Mark gives the simplest and possibly the oldest formula. St. Paul gives the same with some freedom and adds its explanation. We conclude that they are all too much alike not to have been derived from a common formula prevalent in the primitive Church. We cannot say that Jesus gave any definite ritualistic form for this memorial, but

one soon developed and became established. Luke and Paul say Jesus took bread and "gave thanks," while Matthew and Mark say he "blessed it." These words of thanks or blessing were not thought of as affecting any consecration of the elements whatever; it was their custom to give thanks. In the closing scene of the Lord's Supper we notice that Christ and the disciples are said to have sung a hymn before retiring. This hymn was a part of the passover service, and need not claim further attention.

We must now examine a number of passages belonging to this first period which seem to be liturgical at least in form. To this class belong the salutation of the angel to Mary. "Hail, thou that art highly favored, the Lord is with thee;" Mary's song of rejoicing, "My soul doth magnify the Lord," etc.; the blessing of Zacharias, "Blessed be the Lord God of Israel," etc.; the ascription of praise by the angels at the time of the announcement of Christ's birth to the shepherds, "Glory to God in the highest, and on earth peace among men in whom he is well pleased;" the prayer of Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word," etc.; and the shout of rejoicing as Jesus entered Jerusalem, "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest." All the above, with one exception, are found in the first two chapters of St. Luke's gospel. Luke claims to have been well informed by "eyewitnesses and ministers of the word" as to the doctrines and teachings of Christ. He writes to confirm Theophilus in what he has heard. If we then have in these chapters a typical form in which the Gospel was presented to the second generation after Christ we certainly can say that the glad evangel was gathering about itself not a little of poetic narrative and dramatic incident which would be well suited to oral recital. Does not St. Luke, by clothing the Gospel narrative in prophetic song, show the tendency toward form and liturgy in this early period? He was for some time a companion of St. Paul and other disciples. Does he reproduce parts of their oral addresses? More of this will be said in connection with the Acts of the Apostles.

These quotations from the gospel of St. Luke come under the head of what St. Paul means by "prophesying." They are outbursts of praise composed of passages from the Hebrew prophets,

the Psalms, and other books of sacred Scripture modified to suit the occasion. How much of these songs was original with St. Luke we know not. St. Luke was a painter, and drew upon his canvas touching incidents and tender emotions. He was the beloved physician who gave minute details and careful diagnoses. He had a poetical instinct and a musical ear which could catch the faintest, earliest songs of praise.

Thus far we have confined our study to the period of Christ's life; thus far we have discovered little more than the germs of liturgical usages. We come now to the period of the Acts and the apostolic epistles. Gibbon, the historian, names as one of the five causes for the rapid spread of the Gospel in the early centuries their well-regulated ecclesiastical organization. A special characteristic of the Gospel from the first was its constructiveness. In the first meeting of the disciples after the Lord's ascension Matthias was chosen to fill the place of Judas. Scholars of Jesus, or *μαθηταί*, soon became known as *ἀδελφοί*, or "brethren," and the community of believers received the liturgic name of *οἱ ἅγιοι*, or "the saints." Their meeting became known as *ἐκκλησία*, or "the assembly." At first the Christians met in the synagogue, but persecution drove them to private houses. As the tide of opposition rose higher and higher the bonds of fellowship became stronger and stronger. Their meetings became more secret, while the Church became more social and lost nearly every trace of Jewish ritualism. Their ecclesiastical forms were borrowed not so much from the synagogue worship as from the rules governing civil assemblies.

While the Christian Church was a protest against Judaism, from which it sprung, it did not lose its music. There were some psalms chanted, some songs sung, some simple melodies carried over from the Jewish service, which no doubt were dear to the hearts of the Christian converts and which they sang with a new spirit and understanding. Some of these ancient chants in all probability have been handed down to us and may be found in the hymnology of the Church to-day.

Considerable freedom was exercised with this borrowed material. It was changed and amended to voice the demands imposed by the new Christian devotion. In Acts iv, 24-30, we think, is such a modification. Here the congregation, on hearing from Peter and John what the chief priests had said unto

them, broke forth and voiced a reply in song. Of the same character are Eph. v, 14; 1 Tim. vi, 15, 16; and others. Several passages are designated as "faithful sayings," and are accepted without controversy. These "faithful sayings" are suited to responsive service. In 1 Tim. i, 15, it is said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners;" the response is, "Of whom I am chief." Again, 2 Tim. ii, 11-13, forms a more extended responsive service, where the four conditional statements are responded to by as many declarations of faith. "If we died with him" is answered by "we shall also live with him;" "if we endure" by "we shall also reign with him;" "if we shall deny him" fly "he also will deny us;" and "if we are faithless" by "he abideth faithful." The last clause, "for he cannot deny himself," was probably added by St. Paul in accommodating the "saying" to what the apostle is pleased to call "my gospel," which is to be committed "to faithful men" "able to teach others." There is further evidence of a formulated creed in 1 Tim. iii, 16, where it reads, "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up in glory." Some authorities seem to think that the most of the quotations cited above are fragments of early hymns sung or chanted in the service. From 1 Cor. xiv, 23-33, it would appear that the composition and delivery of much of the service were the results of sudden emotion or inspiration. Men prophesied as they were "moved by the Holy Ghost," but the service must always conform to order and certain liturgical principles. It became everyone who had anything to say in the meeting, whether in song, prayer, thanksgiving, or prophecy, to speak in a language which the congregation could understand; for, says Paul in 1 Cor. xiv, 16, "Else if thou bless with the spirit, how shall he that filleth the place of the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest?" The "Amen" was employed on every variety of occasions. It represents the participation of the congregation in the service, and as such appears a number of times in the epistles and Revelation.

We gain some knowledge of what the earlier Church services consisted from Acts ii, 42. They met for worship daily, en-

gaged in incessant prayer, and related incidents and teachings seen and heard with Jesus. Their worship was the veneration of Jesus as God. This is the remarkable thing at which Pliny wondered. The attitude of prayer, in case of the one leading, at least, in the public service, was that of standing with outstretched hands. That this attitude prevailed in the Jewish Church appears in the figures "*orantes*," upon the early Christian monuments, and is favored by St. Paul's instructions to Timothy, "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing."

The rite of baptism again comes under our notice in this period. From Acts xix, 3-5, it would appear that John's baptism must be supplemented by the later baptismal formula "into the name of the Lord Jesus." The formula of John the Baptist consisted in the "confessing of sins." The Christian formula called for a confession of faith in Christ as the Son of God. There are two passages which bear on this point and give some reason for supposing that a public formula of baptism, including questions and answers, was used by the apostles. In Acts viii, 37, Philip says to the eunuch desiring to be baptized, "If thou believest with all thine heart, thou mayest;" and he answered and said, "I believe that Jesus Christ is the Son of God." But this verse does not appear in the Revised Version, because we have not the best manuscript authority for it. The other passage is found in 1 Peter iii, 21. A paraphrase of the apostle's thought here would be like this: Water destroys and water saves. By the waters of the flood the disobedient were destroyed, but a few, "eight souls, were saved by water." The figure applies to baptism in this way: Just as the eight souls were saved by not being drowned in the waters of the flood with the disobedient, so we are not saved by the putting away of the filth of the flesh which is typified by our descent into the water. But we are saved by having that attitude of conscience toward God through which we are enabled to answer well as to our belief in a living Saviour raised from the dead. Testimony is the ark that saves. That "the answer of a good conscience toward God" is spoken of, then, in this connection is best explained by the existence and use of an interrogatory formula for baptism. The manner of baptism, as indicated by St. Paul in Rom. vi, 4, and Col. ii, 12, was by immersion. The candi-

date was plunged beneath the water to represent the death to the life of sin, and was raised as a sign that he had risen to a life of righteousness.

In the Acts of the Apostles, as in his gospel, Luke cites many proof-texts and quotations. He also gives extracts from the addresses of Peter, Stephen, and Paul. Now, the author makes Peter and Paul use the same methods of argument and style of address! This plainly shows that Luke is either quoting from current Gospel tradition or is framing the speeches himself, Thucydides-like, for his heroes. Whatever be their source, if these are specimens of the Gospel story as preached in those times, the early meetings of the Christians were not wanting in poetic beauty and oratorical finish. The apostles verily drew from their treasures "things new and old." The whole service was a continual poem, and conformed to certain fundamental ritualistic principles. As the apostles told and retold the story of Jesus's life and teaching their message became more and more formal, their speeches tended more and more toward a stereotyped form, and even their epistles in a measure conformed in their arrangement and articulation to the order of the assembly and the progress of oral address.

It was hard, however, in the face of the fierce Jewish opposition and the boldness of Gentile ungodliness, to keep the ministrations of the Gospel up to so high a standard. Abuses were ever creeping in; and especially was this true in Gentile cities. A single instance must suffice. At Corinth they were prostituting the memorial meal, as we learn from Paul's reproof (1 Cor. xi, 17-30). What was the trouble? Somebody would swinishly drink up all the wine; another would come hungry, expecting to gorge himself, and have to wait until he was out of all patience; and still others, a select few, would bring their dainties and sit down and eat them, not waiting for the others, to the envy of the hungry and less favored. It was anything else but a love feast. Paul corrects the abuse by explaining the rite, and finally at the close of his instructions reminds the feast-loving, love-feasting Gentiles to observe the greeting of each other with a holy kiss. This rite, symbolizing fellowship and affection, was certainly very brotherly and beautiful, and, as we shall see, became early associated with the sacrament of the Lord's Supper. The kiss as a salutation was

not original with the Christians ; but it may be well for us to inquire how the kiss as a salutation differed from the "holy kiss" as enjoined upon Christian believers. It was with the Jews an endearing salutation. In Luke vii, 45, Jesus, at the Pharisee's table, says, "Thou gavest me no kiss;" and in the parable of the prodigal son the father "kissed him" much; and Judas also proposed to betray his Lord by this familiar sign of friendship. It would seem, from the immediate connection where the injunction is made by Paul and Peter, that the kiss came just before the benediction. It was probably called the "holy" kiss because it was accompanied with some salutation of blessing, as in Rom. xvi, 16; 1 Cor. xvi, 20; 2 Cor. xiii, 13; 1 Thess. v, 26; and 1 Peter v, 14. In the early Church the kiss was observed just before partaking of the elements in the eucharist, where it formed a very touching feature of the memorial.

There is yet a long list of salutations, ascriptions of praise, and benedictions to be examined. We hope to bring a large number of these under notice by grouping them and formulating an order of service. The first in order will be that group of passages which relates to an open salutation of grace. Just as the disciples, when entering any home, observed a salutation of peace, so the apostolic Church entered upon its services with an opening salutation of grace. The standard formula is found at the opening of no less than seven of St. Paul's epistles. It essentially runs as follows: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ," as in Rom. i, 7; 1 Cor. i, 3; 2 Cor. i, 2; Gal. i, 3; Eph. i, 2; Phil. i, 2; and Col. i, 2. Various modifications of this salutation are found in the other epistles; in three places "mercy" is added (1 Tim. i, 2; 2 Tim. i, 2; Titus i, 4). By a comparison of the above passages with similar ones * used by Peter, John, and Jude, we are all the more convinced that there was a standard formula. Peter says, "Peace be multiplied" in both his epistles; Jude adds "love;" John in his second epistle gives the standard formula with these words added, "the Son of the Father, in truth and love." And in Revelation John replaces "from God the Father," etc., with "from him, which is, and which was, and which is to come; and from the seven Spirits which are

* 1 Peter i, 2; 2 Peter i, 2; 2 John 3; Jude 2; Rev. i, 4.

before his throne." This, we see, is in perfect keeping with the character of the book; as one may judge why seven Spirits should be mentioned in writing to seven churches.

It would appear from quite a number of passages that following, not necessarily immediately, the opening salutation of grace was an ascription of praise to God, of blessing and glory to the Father of our Lord Jesus Christ. The standard formula here is not so distinct. We think, however, that there was one something like this: "Blessed be God, the Father of our Lord Jesus Christ, to whom be glory forever. Amen." Paul often used only a part of it, sometimes the first part only and with additions.* As in the case of the salutations of grace, something is gained here also by comparison. In 1 Peter i, 3, the first part of the standard formula appears; in Heb. xiii, 21; 1 Peter v, 11; 2 Peter iii, 18; and Jude 25, the last. There may have been two distinct formulas suited to different times in the service, or there may have been only one with two parts—the latter part repeated by the congregation in answer to the first part spoken by the leader of the meeting. The "Amen" appearing invariably with the latter part favors such a view. And yet who knows but what it may have been a chant, sung at the beginning or closing of the service or even both, as we sometimes sing, "Praise God, from whom all blessings flow?" The ascriptions of glory to God in the epistles more properly belong to the close of the service, but in Revelation they form the most prominent feature of that ideal worship.†

We must now certainly have some singing. What kind of a song would you like? We have three kinds, "psalms and hymns and spiritual songs."‡ Who has a selection?§ We have already noticed some selections from the Psalms, and original poems and ascriptions of praise found in St. Luke's gospel, the Acts, and the epistles; and we shall also find an abundance of them when we examine the Apocalypse.

Did they have musical instruments? This question will be answered by the disposition we make of the liturgical passages of Revelation. John's description of the heavenly worship was certainly germane to existing forms with which he was familiar; and, since "harps" are mentioned three times in Revela-

* 2 Cor. i, 3; xi, 31; Eph. i, 3.

† Rev. i, 6; iv, 11; v, 12, 13; xi, 13; xiv, 7; xvi, 9; xix, 1.

‡ Eph. v, 19; Col. iii, 16.

§ 1 Cor. xiv, 26.

tion,* we may infer that their use was not unknown in the services of the Church near the close of the first century.

Much alike in their nature and closely connected in the service were the songs of praise and the prayers. Both alike were of the nature of giving thanks and ascribing praise, outbursts of pure devotion. When Paul and Silas had been beaten and cast into prison, with their feet made fast in the stocks, they held a midnight prayer and praise meeting. On that occasion we would not suppose their surroundings were very favorable for following any order of service; but that meeting did follow an order with which they were familiar. A feature of the service was the familiar alternation of prayer and song.†

There are several passages in the New Testament which seem to indicate that the early Christians exercised considerable freedom in the conduct of their meetings. The preacher sometimes occupied considerable time with his address. At Troas Paul preached until midnight. Sometimes the meetings, to use a familiar expression, were "thrown open for testimony." At such times everyone was free to speak. While everyone is asked to bear testimony it will be more edifying to the Church if the speaker can speak in a language understood by all. There is no law against giving your testimony in a foreign language, however; such a one speaks to God and is profited, but all cannot understand and are not spiritually built up. "Seek that ye may excel to the edifying of the church." Let there not be too many on the floor at once, lest confusion arise. "Let all things be done decently and in order." It is very difficult to determine what may be the further progress of the meeting at this point. The elements having been prepared beforehand, they may celebrate the sacrament of the Lord's Supper. In that case the "unlearned" and "unbaptized" will retire. If there were those desiring to be baptized, that was attended to before the eucharist, in order that the new candidate might remain and participate. Before the "meeting broke up" they all encouraged each other and covenanted themselves to remain faithful to their belief and obedient to the civil laws, exchanged a word of blessing, and gave the holy kiss. Finally, the leader dismissed the congregation with a benediction much like the opening salutation of

* Rev. v, 8; xiv, 2; xv, 2.

† Acts xvi, 25.

grace. The standard formula may be found in full in 2 Cor. xiii, 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

We must not suppose that the early Church neglected to take up a collection, but it did not form a part of the order of service. That was, like their almsgiving, attended to privately by those selected to look after such work.* Some emphasis was placed upon giving.†

Upon this whole subject of ritualism St. James must be allowed to speak. As Almoni Peloni has pointed out in the *Expositor*,‡ what James has to say on this subject turns upon the translation of a single word. This word, *θρησκεία*, is translated "religion." It refers only to the outward forms of religion. A better rendering of the verse would read: "Pure ritualism and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." There is a passage in St. Paul's Second Epistle to Timothy which also gives us opportunity for wide conjecture as to its meaning. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let everyone that nameth the name of Christ depart from iniquity." What was it? Was it a part of the ceremony connected with the dedication of a church, or the reception into the church of a new member? Was it an inscription from a medal worn by the Christians, after the manner of the present-day Epworth League badges? We should like to claim it as a part of the early liturgy, but we cannot say where it belonged.

It is not always a misfortune to be detained from church. Toward the close of the first century A. D., St. John was deprived, through persecution, of the services of the Lord's house; but he leads us within the gates of heaven to witness and participate in a divine service. Weizsacher, in his *Apostolic Age*, § speaking of the Apocalypse, says, "It presents us with pictures of a meeting and divine service in heaven, and these are conceived as typical; but the delineation without doubt followed the actual proceedings in the Church on earth. . . .

* Acts vi, 1-6.

‡ Second series, vol. v, p. 409.

† 1 Cor. ix, 11, 14; Gal. vi, 6; 1 Tim. v, 18.

§ Vol. ii, p. 247.

What he there saw in a series of acts is therefore at any rate suggestive of what usually occurred in the actual meetings of the Church." There remains for us then simply to point out the liturgical character of what St. John affirms was said and done. This can be readily seen by an examination of a few passages.

Beneath the Hebrew imagery are the outlines of the Christian worship. The four beasts incessantly cry, "Holy, holy, holy, is the Lord God, the Almighty, which was and which is and which is to come."* Next the four and twenty elders fall down and worship the ever-living God, and casting their crowns before the throne say: "Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created." When the Lamb had taken the book to read, the choir, consisting of four cherubs and four and twenty elders, begin to sing a new song: "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth."† The whole congregation innumerable responds with: "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing." The great chorus reaches the earth and all creations join in it, "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever." A great throng out of every nationality under the sun, clad in white robes, cry with a great voice: "Salvation unto our God which sitteth on the throne, and unto the Lamb."‡ And the angels this time fall on their faces and worship, saying: "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."

* Rev. iv, 8 (R. V.).

† Rev. v, 9, 10.

‡ Rev. vii, 10.

John L. Reeder.

ART. IX.—LANGUAGE AS A FINE ART.

MAN is the master of many arts, because he is a being of splendid powers. His manifold life finds expression in manifold art. Language is the supreme art. In it the spiritual life of man finds completest expression. The range of expression through painting, statuary, and music is very limited; but language is the universal interpreter of the soul. That which has been so powerfully represented to us through painting and statuary was first and more adequately represented through literature. The masterpieces of art are but fragmentary reproductions of Homer, Dante, Milton, and Matthew. Superb pieces of workmanship they are; but we could spare them all better than we could spare a few pages from the immortal books which inspired them. The forms of nature and the deeds of man are susceptible of representation through art; but books are galleries in which the inmost life of the soul is set before us. The great epics, dramas, orations, histories, treatises upon science and philosophy are the masterpieces of art, in which human genius has found its most influential and inspiring embodiment.

Literature may be classified broadly as prose and poetry. If we distinguish between them with sole reference to the art of expression we observe that in prose words are used with primary, if not exclusive, regard to the clear expression of thought, while in poetry they are marshaled also with reference to their ingratiating effect upon the ear. The best prose writers succeed in giving to their composition some of the phonetic graces of poetry; but the poet utilizes the musical element in language to the fullest extent compatible with the clear expression of thought. It follows from this distinction between prose and poetry that prose is best adapted to conversation, business, and philosophy. Poetry is inconsistent with the energy which impels men and the accuracy which they require when language is used for these purposes. In court, forum, and council the ear heeds not the mellifluous phrase, and periphrastic speech is weak and aggravating. But in the intervals of business, in the domestic or social circle, or in solitude, we have time for the play and rapture of our sensibilities.

Then we turn to picture, song, and story. And the poet brings us picture, song, and story all in one. The words which tell the story fling at the same time their sweet vibrations on the ear. They set to their own music the story which they tell. They mingle their own phonetic enchantment with the pleasing emotions which they kindle and the golden fancies which they suggest. Poetry, therefore, sustains to prose some such relation as pictures, statues, and music sustain to the more common and useful arts.

It may be well to note, in passing, a distinction between poetry and prose, as to their contents, or subject-matter. Poetry is, in general, the language of the imagination and the sensibilities. It utters the same sentiments and addresses the same faculties as music and painting. We feel that the exquisite verbal dress which the poet gives to his conceptions is ill suited to the subject-matter whose ordinary garb is prose. We may have the form of poetry without the spirit and power of it. On the other hand, we may have poetic sentiments in coarse and awkward prose. But poetic feeling tends by a profound instinct to utter itself in flowing, rhythmical language. As the body of the singer sways in her ecstasy, as the passionate speaker tends to singsong, as the best orators become unconsciously rhythmical and sonorous in their climaxes, so the prose writer in his most exalted moods puts much of the grace and beauty of poetry into his prose.

Assuming now that the writer knows just what to say, let us observe what is necessary to make his composition excellent. He must be able first to use such words as will deliver his thought with clearness. This is the first requisite of good writing. If, furthermore, he can so order his words that sound will be fitted to sense, and utterance be made easy to the tongue and pleasing to the ear, it will be a distinct addition to the charm of his composition. The prose writer may accomplish this by skillful phrasing, by such construction and arrangement of clauses that cadences will come at regular intervals, by pleasing successions and groupings of vowels and consonants. To all the elements of grace and strength in prose composition the poet adds more perfect rhythm and rhyme. It is apparent that the difficulties of composition increase when we add to the clear expression of thought, which constitutes good prose, the

phonetic graces essential to poetry. The writer must be a consummate artist if he do not sometimes sacrifice music to sense, or sense to music. But language which really succeeds in uttering clearly the most masterful thinking, the deepest, tenderest sensibilities, the mightiest, divinest passions of the soul, and at the same time lays the spell of music on the ear, is poetry of the highest order. In such poetry language becomes not only a fine art, but the finest of all fine arts.

Sometimes, when the verbal expression which a poet has given to his conceptions is not the most perfect, the sentiment which it embodies is so true and noble that the utterance becomes immortal. And sometimes the musician has come to the aid of the poet, and has set his words to music that has wafted them around the world. The poems "Home, Sweet Home," by John Howard Payne, and "Nearer my Home," by Phœbe Cary, are both faulty in their rhythm; but both are very tender and beautiful, while their loss, if there be any, through faulty rhythm is compensated by a delicate, charming alliteration; and the musical composers have set both of them to most ingratiating melodies.

In view of the difficulties of poetical composition we might presume that no very excellent poetry would appear in the early stages of a people's literary development. The fact is, however, that the early masterpieces of a people's literature are more likely to be poetry than prose. Homer, whose great epic is the masterpiece of Greek poetry, antedates by hundreds of years Plato, Pericles, Xenophon, Herodotus, in whose writings Greek prose came to perfection. Latin poetry reached high-water mark in Virgil, who was the contemporary of Cæsar and Cicero, the first great writers of Latin prose. Turning to Sanskrit, the literature of the ancient Hindus, we find, first and best, the Vedic hymns. Early in the classic period which followed the Vedic came the two great national epics, the Ramayana and the Mahabharata, having about twice the bulk of the "Iliad" and "Odyssey" combined. Among the writings of the Hebrews we find nothing that, as literature, can be considered so excellent and ancient as the Davidic psalms and the drama of Job. Among English writers before the close of the sixteenth century we find no prose of such merit and lasting popularity as the poetry of Chaucer, Spenser, and Shakespeare.

In the roll of prose writers, up to the close of the seventeenth century, there are many honored names, but Shakespeare and Milton tower above all others in literary greatness. Not only so, but we have had no poets since who are, in popular estimation, their equals. The name of Dante, who appeared in the flush of the *Renaissance*, is still the greatest name in modern Italian literature.

How shall we account for this early maturity and excellence of poetry as compared with prose? First, by the fact that we require in prose an accuracy and fullness of knowledge which we do not seek in poetry. On this account the prose of one age is likely to be superseded by that of a subsequent and wiser age. Poetry needs not to be accurate, in the narrow sense required of prose. Homer does not lose his high place in human regard because his tales are unbelievably and unbelieveably. Great books on science, philosophy, history, may be laid aside because better books will be written as the world grows wiser; but Shakespeare cares not for any impeachment of the accuracy of his historical delineations. Since his time the world has altered its opinion of some of the characters that figured in his dramas, but the spell of his mighty genius lies unbroken still on every shore where the English language is spoken. We may thus explain the fading fame of the great prose writers, while their poet contemporaries lose none of their luster with passing years.

But why does poetry in the dawn of civilization advance by such rapid strides to the very highest excellence? Because it is preeminently the language of the imagination and the sensibilities, and these are more influential in the infancy of civilization than in its maturity. Men are more like children then. The fiction, the passion, and the enthusiasm of poetry appeal to them powerfully. Even its phonetic element has a charm for them that is irresistible. The nursery rhymes which we teach our children are commended to them no less by their cadence and jingle than by the appeal which the nursery tale makes to their fancy. The old rhyming chroniclers made the prosiest matter poetical enough for their readers by their cadences, alliteration, and rhyme. The farther we go back toward the beginnings of civilization the more influential do we find the element of sound in language, compared with the sense and substance of

it. The poet is not simply a teller of stories, a delineator of passions, a painter of golden fancies; he is a musical artist. His is genius of the highest sort. He so marshals the words which express his thought as to charm the ear with the music of human speech, simply and plainly spoken. As soon, therefore, as the language of a people becomes full and rich enough for poetical uses, a very rapid development of poetry may be expected, while yet the people who speak the language have the richness of fancy, the enthusiasm, passion, wonder, and susceptibility to verbal music which characterizes the early stages of civilization. When civilization has advanced out of the dawn into the broad, clear day of knowledge, it is impossible to duplicate those great epics in which the national spirit and poetic genius of a youthful people found glorious expression. No man living in the golden time of Plato could have written in the vein and power of the "Iliad." No man in or after the Augustan age could have written the "Æneid." In order to write the "Divine Comedy" Dante must have lived when he did, in the glow of the Italian *Renaissance*, with the pulse and passion of a reviving civilization in his veins, before the people's faith in mediæval theology had been broken. The writing of such a poem as the "Paradise Lost" would not now be possible even to the genius of a Milton, for none but a man steeped in Milton's scholasticism and theology could put such intense color, such august forms, and such captivating realism into the creations of his genius. The imagination even of a great poet is less creative than is often supposed. In every age the art, music, fiction, and poetry in which man's most creative faculties find expression are, in their great outlines, but the reflection of his real thought and life. The robust faith of Milton, even in the sensuous details of Puritan theology, was requisite to guide and sustain his imagination in its flight across the awful abysses which it traversed. The skepticism which such a mind would now have to confess touching things then believed would have clipped the broad vans of his fancy and rendered impossible that "advent'rous song" that was to soar, with no middle flight, "above th' Aonian mount," while it pursued "things unattempted yet, in prose or rhyme." Nor could Homer have written the "Iliad" in those days when the intellect of the Greek was ripened at the expense of his sensibility and the people's faith in the gods and their ancestral

traditions was broken. The "Iliad" probably reflects the religion of the ancient Greeks, as "Paradise Lost" reflects the religion of the seventeenth century Puritans. The former poem must have been produced, as to its elements at least, in those early days when the deities who feasted on Olympus and mixed with men were verities to the people's faith, and the forms of their mighty ancestors moved like demigods in the gray and misty morn of history.

We have tried to show why the great epics must be among the early products of civilization. It does not follow, however, that poetry in other forms may not become more excellent as civilization advances. In the progress of a people their language may become a more perfect medium of poetical expression. Two processes go forward simultaneously in the living language of a progressive people, one altering the significance of existing words and creating new words, the other affecting the structure of the words themselves with reference to easier pronunciation and more pleasing sounds. Those who have had a painful experience tracing Greek, Hebrew, Latin, and Sanskrit roots through the ramifications of declension and conjugation and all the metamorphoses of their history, may comfort themselves with the reflection that by these tortuous ways language comes to adequacy as a means of expression, and speech becomes easy to the tongue and melodious to the ear. We believe that the English tongue becomes constantly richer in the elements of poetic expression. If Milton were living now he could not write so grand an epic as the "Paradise Lost;" but possibly he might give to his other poetry a lyric sweetness that was not possible two hundred and fifty years ago. Shakespeare is, by common consent, our greatest poet. To him we concede a dramatic genius unparalleled, a spontaneity and wealth of expression unsurpassed. He is the "myriad-minded" and unfathomable man. We read him with the feeling that his sublime utterances are the profusions of a genius that is artless and inexhaustible. When we try to explain him we think of divine providence and inspiration. But it is to be doubted whether he had that fine instinct for verbal music which Milton had, and we suspect that the English of Milton's time was a little less perfect instrument than it was when it responded to the touch of Tennyson. An original genius disciplined by

infinite toil gave to Tennyson a mastery of English for poetic uses seldom if ever equaled. Words come at his call like whispering fairies to chant his dainty fancies, or like thronging birds to warble his thought; or they marshal themselves in stately platoons that volley and thunder, as in his terrific description of the charge of Balaklava. No poet seems to us more skillful in fitting his words at the same time to his own thought and to the reader's ear. We think, too, that Christian philosophy and sentiment, the deep musings, the lofty aspirations, and tragic perplexities of the soul find as complete and exquisite expression in Tennyson as in any other poet. Shelley touches the chords of our English lyre with a dainty finger. The stormy soul of Byron, so sensitive to the sublimity of nature and the allusiveness and tragedy of human life, has flung the conceptions of a mighty but profligate genius into words that speak to the ear as the landscape speaks to the eye, words that fit the poet's purpose as the sea fits the shore. Wonderful are the cadences of Longfellow—poet of the heart and hearth and home, poet for the sad and weary hour, poet sweet and chaste, pensive and tender—who gives to our common household words a lutelike sweetness in his humble tales and holy psalms.

But poetry, finest of all fine arts, forever fails to realize the artist's ideal. Well does the poet, contemplating the inadequacy of his art, exclaim :

I wonder if ever a song was sung,
But the singer's heart sang sweeter ;
I wonder if ever a rhyme was rung,
But the thought surpassed the meter ;
I wonder if ever a sculptor wrought,
Till the cold stone echoed his ardent thought,
Or if ever a painter with light and shade,
The dream of his inmost heart portrayed.

No real poet ever wove in numbers
All his dream ; but the diviner part,
Hidden from all the world, spoke to him only,
In the voiceless silence of the heart.

Frank B. Cowgill.

EDITORIAL DEPARTMENTS.

NOTES AND DISCUSSIONS.

WE invite the notice of our readers to the reply made by the Utah Mission to the article on the Mormon Problem which appeared in our September number. Our desire is to give prominence to that reply, and this we do by calling attention to it. It appears in the "Arena" of this number because, being the report of a committee, it was not in such form as would fit it to appear among the contributed articles.

DIPLOMATIC STORM CENTERS.

It has not escaped attention that the "questions" disturbing the diplomacy of the great nations all relate to the countries of low civilization. The whole world is troubled by the conditions existing in the least advanced. These conditions are summed up in the words weakness and dependence.

Venezuela has a boundary dispute with Great Britain, and depends on the United States to secure what Venezuela considers a just settlement of the questions at issue. In Cuba a rebellion against Spanish rule looks to us for recognition and substantial assistance. In South Africa the Boer republic of the Transvaal is seeking German support as a defense against the British filibusters of the Chartered Company. In North Africa a powerless Egypt is the bone of contention which strains the relations of France and England. Over the Red Sea Italy is at war with an African princelet. In the far East the relations of Russia, France, and England are in danger of disturbance through the claims and ambitions of these nations over half the population of Asia living in China and India, and in adjacent smaller countries like Persia and Afghanistan.

The storm center is thus seen to be the relations of the strong to the weak. What is to be the end of these disputes and conflicts? The reader of history observes that they are not new in kind. All through the eighteenth century England, Spain, and France contended with each other for supremacy on this continent.

That contest ended before 1820 through the rise of American nations able to resist and repel England and Spain, France having retired from the field. Will the present struggles for dominion in Africa and Asia be ended by the rise of strong powers in those lands?

The Cuban and Venezuelan questions are remnants from eighteenth century conflicts; and, distressing as they are, they cannot probably have large consequences. But in Africa or Asia some great European power may yet find a grave. In South Africa there seems a chance that a strong nation may arise; but it will have to be a composite of Boer and English blood and usage, and that appears impossible. Nowhere else is a new nation rising to greatness yet visible unless we can conceive of an extension of Japanese dominion.

To the student of history the situation is too complicated, entangled, and perplexed to justify a hope that by ordinary means, by a normal evolution, without any catastrophe, these large areas of weak humanity may cease to be fields of strife. But to a Christian philanthropist the situation suggests both a duty and a hope. A struggle to end in the survival of the fittest—blotting out, perhaps, some great nation from the map of Europe—can be averted by the combined efforts of Christian men all over the earth. A strong effort of peace societies, prefaced by careful and complete study of the facts, may bring about a settlement upon lines consistent with the welfare of the vast native populations of two great continents.

The philanthropist will find more help than he dreams of in the calculating man of business who for some time past has been suffering disasters in swift succession from Venezuelan, Cuban, Egyptian, and South African "questions." This cold and emotionless man has found out that there is such a thing as the solidarity of humanity—that when one suffers all suffer—and a wise use of his discovery by philanthropists may prevail over the temporizing instincts of shortsighted statesmen.

THE BIBLE AS A STRAIN OF MUSIC.

THE masters of "Ethical Culture" are explaining to their disciples how it is possible for advanced progressives like themselves to utilize what is permanently valuable in Christianity. Ethical culture winging its way over all fields to find honey for its hive is willing to suck sweetness even from the Rose of Sharon and the

Lily of the Valley, which, it acknowledges, still hold some drops of nectar for the bitter needs of hungry souls. The romantic picture of Christ is so amiable and gracious a figure that the aforesaid masters would fain find an excuse for continuing to give it place somewhere upon their walls ; and besides there seems to be something in the great common human heart which is reluctant to part with Jesus of Nazareth ; in deference to which "something" it is perhaps wise for them to retain him in some capacity, provided they can justify themselves in so doing before the august bar of enlightened reason and modern culture. It is also acknowledged that the Scriptures, popularly called holy, and hitherto supposed to have been given by inspiration of God, contain some golden grains which make them somewhat too precious to be cast as rubbish in the void ; and it ought to be possible to turn them still to some good account, to make them "profitable," not, of course, as Paul imagined, "for doctrine, for reproof, for correction, for instruction in righteousness," much less for making men "wise unto salvation through faith which is in Christ Jesus," but perhaps for some sort of stimulation or soothing, for kindling pure emotions and high imaginings, for impressing us with that sublimity which some one says is Hebrew by birth.

And so the question is under discussion in certain circles how one can get the good out of Christianity without being a Christian ; what sort of salvation one who disbelieves in Christ can derive from him ; and especially what use a man who rejects the Christian Scriptures or denies their authority can make of them. In pursuance of this inquiry the ethical culturists suggest that the clearest, widest, and wisest usefulness of the Bible in the future will be considerably like that of music. Concerning a piece of music, whether a sonata or a fugue, a dirge, a waltz, or a march, no one thinks of asking, Is it true ? Its function is not to convey truth or impart knowledge. To report facts is all aside from its purpose. It neither affirms nor denies anything. Its effect is to play upon the nervous sensibilities, arouse the sense of harmony and rhythm, send little thrills up and down the spine, flush the lachrymal ducts, induce moods, and excite emotions pleasurable or pathetic, tender or sublime, conveying to the mind nothing more definite than vague suggestions, presenting nothing more real than visions of the imagination. The proposition is to utilize the Bible in much the same fashion and for similar effects. This liberating, labor-saving, and sybaritic scheme seems dear to its clever originators and has fascinations for the æsthetic tempera-

ment. Their idea is that the best way to make the Bible serviceable for moral elevation and spiritual purification is to refrain from asking anything about actual events, supernatural manifestations, divine revelations, or Christian evidences.

It is evident that if we can agree, as is proposed, to regard all scriptures, the sacred books of all peoples, including our Bible, as we regard a musical composition, an instrumental potpourri, or vocal medley, using them accordingly for sentimental and emotional effects, we will be relieved of the necessity of inquiring as to the truth or falseness of anything therein contained, and no one will be at liberty to press upon our attention troublesome questions of historicity, authenticity, integrity, authority. From such a standpoint such questions will seem so irrelevant and unnecessary that we cannot be expected to spend time and labor in trying to settle them; nor will we need, in reading the Scriptures, to feel bound to accept, believe, conform, or obey as in the presence of something didactic, dogmatic, obligatory, imperative.

The proposition of our ethical friends seems born of a humane and commendable desire to save our Bible from impending noxious desuetude, and to furnish us with a prudent provision against the time when we shall perceive, as their superior intelligence already does, that divine revelation must take its place in the category of refined and admirable human productions along with poetry, painting, romance, sculpture, and music, descending to a utility like theirs. This attempt, which on their side is a well-meant endeavor to prolong the usefulness of the documents of a discredited faith, is to the evangelical thinker almost superfluous and absurd enough to have for the alienist a mild pathologic interest. In it thoughtful men are gravely pointing out how the indestructible may be preserved.

In order to give some impression of the intellectual quality of the pages which set forth the feasibility of treating the Scriptures as a piece of music empty of categorical truth and definite reality—in order that the degree of logical solidity and philosophic coherence, the amount of clear seeing and straight thinking in those pages may be fairly estimated—we quote from a current "ethical" authority. He says in substance and almost *verbatim*:

When reading the story of Christ's life and the accounts of his wonderful teachings I do not feel that I must try to believe it all. Whether the life was real or unreal, whether the Christian records are trustworthy or untrustworthy—all this is of minor importance and quite aside from the main point. As I turn the leaves of those Scriptures an Image rises before me of an ideal which men have admired and

revered and which they have wanted to reproduce in their own lives. The stories of the saints and martyrs no longer come before me as mere creations of fancy or superstition. What took place on the outside may be disputed. But the efforts which such men have made to be like their Master and obey his precepts are tremendously significant. *There we have unquestioned reality.*

Will some "ethical" person kindly tell us how the written records which give us "the stories of the saints and martyrs" are known to be any more trustworthy than those which give us the history of the personal Jesus, and how "the stories of the saints and martyrs" are saved from appearing "as mere creations of fancy or superstition," when, over the fire-tested pages of the New Testament wherein evangelists and apostles witness in down-right and explicit terms to absolutely matter-of-fact events, the Master, whom the saints and martyrs worshiped, imitated, and obeyed, is regarded as only the "Image of an ideal" like Hamlet, or Jean Valjean, or Sir Galahad of the Arthurian legend? If criticism, literary or historic, lower or higher, were turned loose upon "the stories of the saints and martyrs" is there any reason to suppose they could abide any such searching tests as those which, though applied often by hostile hands, have resulted in establishing the trustworthiness of the Christian gospels and epistles? Few of them would fare as well as did the history of Napoleon Bonaparte under the historic doubts of Archbishop Whately. A most peculiar statement indeed it seems for a man who declines to accept the reality of the recorded life of Jesus to say that in the efforts of saints and martyrs "to be like their Master and obey his precepts" we "*have unquestioned reality.*" In the next sentence he refers undoubtingly to St. Francis of Assisi, and says, "We are fascinated in seeing how he tried to make the Jesus he believed in an example for his own life." We would really like to know what ground anyone can see for thinking Sabatier's *Life of Francis of Assisi* more reliably historic than is the life of Jesus Christ as given in fourfold narration by Matthew, Mark, Luke, and John. It is implied in the passage quoted that we have more certain knowledge of the agonizings of "the saints and martyrs" after Christlikeness than we have of the agony in Gethsemane and the crucifixion on Calvary. It is confidently asserted that, in the aspirings and spiritual strivings of saints and martyrs, "we have *unquestioned reality.*" Were we in debate we would, just for the sake of putting this "ethical" gentleman to his proofs, challenge the reality of his "saints and martyrs" and their alleged efforts, in order that we might see by what evi-

dential methods a man who rejects the historicity of the New Testament would proceed to convince us of the actual existence and soul struggles of a personal St. Francis in any fixed time or place. We have been to Assisi, but never saw Francis; no one there can remember him; and we have vastly less faith in the stories told about him than in the invulnerable history of the man of Nazareth, Son of God and Saviour of the world, enacted in that small, world-influencing country which his footprints have caused men to name the Holy Land.

Ethical culture eliminates the historic Christ, the actual personal divine Jesus, because it finds the four gospels incredible as history; yet, being thriftily and laudably bent on saving something out of the wreck of Christianity, searches among the ruins and reports for our consolation that there is still left "the Ethical Christ," which, we are told, is very valuable, notwithstanding it must be regarded as an ideal largely of our own creation; the fact being, so "Ethical Culture" says, that struggling humanity has formed for itself the picture of a type of character and a form of life by imitation of which the conquest over evil may be most fully assured. [This is the view of naturalistic scientists, the only one permitted by the all-engulfing theories of rationalistic evolution, which dogmatically declare that no life or knowledge has come down from heaven; all things have come up from the ground—monad, mollusk, mammal, man, and even the Christ ideal—all evolved by instinctive and aspiring struggle from primeval germ or germs concerning the origin of which it is impertinent, uncivil, and vexing for us to insist on inquiring.] We hear the "ethical" teacher, who feels no need of believing anything as to objective facts when he reads the New Testament, saying that this ideal "Ethical Christ" appeals to him, moves and inspires him far more than when he viewed the subject in the conventional way. Having dropped the facts of history and revelation's distinctly declared truths and the supernatural in the Bible and the concrete flesh-and-blood God-man, he exults in his disencumbered freedom and testifies to the blessedness of his fellowship with that airy ideal, "the Ethical Christ," as follows:

It gives me greater pleasure now to read the Scriptures which tell the story of that life. I enjoy listening to the music of Handel's "Messiah" more than ever before. The paintings of the great masters which illustrate that life stir me more profoundly; the splendor of the cathedral architecture, which speaks for the new spiritual view of life, has an even greater hold upon me. I can even read the "devotional literature" of Christianity and be more helped and inspired by it. I take

even larger satisfaction, and am more than ever kindled in my aspirations when reading some of the writings of such men as Jeremy Taylor or John Henry Newman. Formerly I was constantly led to think how much I disagreed with such writings; but now it is the other way, and I keep thinking how much I am in sympathy with them. As long as we have to dispute about points of philosophy or the facts of history the disagreement will have no end. But when we come down to the issue, what our hearts hunger and crave for, then we draw close together. We who may be dubious about historic records . . . will nevertheless be equally anxious to see this ideal type of character more and more reproduced in ourselves.

The ethical culturist, though a rationalist, is unwilling to be called an agnostic, and is certainly no scoffer. To the bottom of his depth he is an earnest man, cherishing the ideals and ethics of religion, measurably reverent toward Christ, and unwilling to dispense with Christianity in bulk and altogether, apparently feeling toward it much as Matthew Arnold did toward the Christian Scriptures when he wrote in *Literature and Dogma*:

To the Bible men will return because they cannot do without it; because happiness is our being's end and aim, and happiness belongs to righteousness, and righteousness is revealed in the Bible. For this simple reason men will return to the Bible, just as a man who tried to give up food, thinking it was a vain thing and that he could do without it, would return to food; or a man who tried to give up sleep, thinking it was a vain thing and he could do without it, would return to sleep.

It is commendable in our "ethical" friends that they do not entirely discard Jesus Christ; they are endeavoring to find what good use they can consistently make of him. Their writings seem confusedly to assume him sometimes to be an actual character, a real person, and sometimes only an ideal; but in either view they say he was incomplete. The ethical ideal, which "was only vaguely or dimly outlined in the Christ picture," is now, they promise us, to be completed and clothed "in more realistic form;" and this well-dressed, new, and perfect ideal is the consummate "offspring of the universal human heart," now offered to us as a superior substitute for the Word made flesh, the everlasting Son of the Father. For one thing they regret that the Christ portrayed in the New Testament was not aggressive enough, lacked "the determined will and venturesome mind." His purity of spirit, his meekness and lowliness of heart were very lovely, but there was not in him, they think, "the bold, resolute, energetic will, pushing ahead to change the course of events and to alter the trend of history." And this they say of Him whom Schelling calls "the turning point in the world's history," who in three little centuries, without swords or ships, allies or armies, subdued the Roman empire to his sway, making

the emperor Julian cry, "O Galilean, thou hast conquered!" this they say of Him who was "holiest among the mighty, and mightiest among the holy, who lifted with his pierced hands empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages."

John Stuart Mill thought the most valuable part of Christianity's salutary effect on character to be available even to the absolute unbeliever; and it is now being definitely explained from "ethical" platforms how the unbeliever may obtain that salutary effect. The plan is to use Christ as an (incomplete) ethical ideal, and to listen to the Scriptures as to a strain of music, which may move us, influence us, induce certain moods in us, without our entertaining intrusive and pestering questions about truth, reality, or historicity. It is recommended that each of us make a Bible for himself, beginning by going through the Christian Scriptures and selecting the passages that suit us best, judging from the way any passage affects us whether it is advisable to include it in our compilation. One "will seldom know positively at the first reading whether anything should belong to his sacred scriptures. He has to wait and see how it affects him on second or third perusal, what moods it awakens." "I do not see, for instance," says our ethical instructor, "how any human being, no matter what his religion or philosophy, can help being inspired by parts of the fifty-third chapter of Isaiah. Say over to yourself the words:

"He was wounded for our transgressions, he was bruised for our iniquities. All we like sheep have gone astray; we have wandered each in his own way and on him was laid the iniquity of us all. He was despised and rejected of men; a man of sorrows, and acquainted with grief. As one from whom men hide their faces, he was despised, and we esteemed him not. He was oppressed and afflicted, yet he opened not his mouth. As a lamb that is led to the slaughter, or as a sheep that before her shearers is dumb, so he opened not his mouth. Truly he hath borne our griefs and carried our sorrows; the chastisement of our peace was upon him, and with his stripes we are healed."

"One can repeat that every few days all his life," says the "ethical" teacher, "and never tire of it. We can see why. It puts one into a certain mood. It starts the soul into life. One begins to think of all the vicarious suffering in the world, how men have to bear each other's burdens and one man endure the penalty for the sins of another. We think of the whole past of the human race and what had to be undergone in order that we might be where we are at the present day. There is something unutterably sad and yet sublime about it. We see all mankind under

this law of vicarious suffering and draw nearer than ever before to our great human brotherhood." Such, it seems, are the benefits obtainable from Isaiah's wonderful chapter, apart from all belief or disbelief: no thought of the Messiah, no asking who he is of whom such things are written, no concern as to whether they are true or false, or whether it was the Son of God who did and suffered these things, or whether there was any virtue in his doing and enduring, or any benefit flowing therefrom. Plain statements of fact are dodged by meandering off into vague sentimentalities, dissipating definite meaning into dim generalities, and dispersing God's Messiah-Christ into "all mankind!" It is the opinion of the sapient thinkers whose suggestions we are considering that the Bible contains quite a goodly number of powerful and impressive passages which, "if read as we listen to certain kinds of music, will linger in the consciousness as a mood, and leave a sort of afterglow." Take for another example the fifty-first Psalm; it is a work of art; its unity, its perfect harmony of tone makes it a penitential symphony; it would be a fitting prayer indeed for a sinner (if there were such a thing as sin) to offer to an insulted and grieved God (if "ethical culture" permitted definite recognition of such a Being). As matters stand, this psalm is well adapted to produce in the "ethical" mind those subdued regrets and better aspirations which make for moral dignity and must surely tend toward nobleness. Or take the thirteenth chapter of First Corinthians: how sweet and beautiful and grand! Let a man just steep his mind in its fine sentiments, and see how lovely, loving, and lovable he will become—in his moods; at least for a time and on eupeptic days when the barometer is high and the wind sits in the favorable quarter.

It is conceded by our "ethical" friends that the Bible, in parts, takes a high rank in mood-making, yet they say it is palpably insufficient. For example, in order to construct a moral symphony perfectly adapted to play us up into a superior ethical mood it is necessary to balance the sayings of Christ with the wisdom of the Stoics. Furthermore, your orchestra of players for mood-producing music must not exclude Buddha, who, going to Benares, said: "I go to beat the drum of the immortal in the darkness of this world." Alongside of "David's harp of solemn sound" put Gotama Buddha's drum. And for complete spiritual self-culture one should gather choice passages from many sources—whatever impresses him as excellent—from the opening chapters of the Buddhist canon, from the

Greek tragedies, from Plato, Seneca, Epictetus, and Marcus Aurelius, from Shakespeare and Marian Evans Cross and Emerson; including also the passage about the "Sanctuary of Sorrows" from *Sartor Resartus*, Wordsworth's lines about Tintern Abbey, some lines from Shelley's "Adonais," some from Browning's "Saul," one or two of Clough's poems, and possibly something great from Walt Whitman. What a liturgy might be compiled from these sources! If our "ethical" brethren would print such a service some nominally Christian Churches which reject the deity of our Saviour, or belittle sin and atonement, regeneration and sanctification, or think it desirable to garnish the Gospel with flowers from pagan gardens, might like to adopt it in their worship. If you will make up thus by a cosmopolitan eclecticism a composite Bible, you will have a variously inspired volume, and if you read it as you would listen to a strain of music, the ethical culturist tells how it will affect you: "Its thoughts, its sayings, will move you, thrill you, strengthen you, nerve you to tread the pathway of your life; because it will seem much of the time as if you were the being through which (*sic*) they were being spoken, as if at that instant you were half divine." Thus ethical ecstasy may be excited as patriotism is kindled in the Frenchman by the "Marseillaise," and in the German by the "Watch on the Rhine." It is added that for some temperaments the best possible Bible would be made up, not of literary extracts—words and sentences—but exclusively of musical selections.

We envy no man his ability to enjoy the twenty-third Psalm without reference to whether there is any shepherd or any house of the Lord, and we count it a singular mind that can write: "A book like *The Imitation of Christ* is a perfect gold mine of inspiration, and can be read with enthusiasm even by those who do not share the beliefs of Christianity." Such enjoyment and enthusiasm are the same as one experiences in reading a romance. Real moral fiber cannot be so made. Indeed, the effect must be distinctly demoralizing. The scheme for getting the good out of Christianity without believing in it is a plan to better one's ethical condition by playing tricks on oneself. If we should admit it to be possible for a man to cherish the Image of beautiful character, which is seen in the New Testament Christ, and which corresponds to a deep ethical ideal in the human soul, while disregarding the historic basis of Christianity and ignoring the question whether such a Christ is or ever was; yet, with this question put aside, another equally serious question stands stubbornly in

the foreground: How much good can a moral being hope to attain by conscious self-fooling and make-believe?

Was it the fault of a certain man who mused over a volume of "ethical culture" before an open Adirondack fire that it occurred to him while gazing into the flickering flames and bursting sparks and crumbling coals that one form of possible usefulness for the Scripture has not been included by our "ethical" neighbors in their scheme? At all events, the man, musing while the fire burned, found himself wondering why they had not gone a little farther and suggested that on a cold night one might get some comfort out of Bibles by making a bonfire of them and sitting in the light and warmth of their brief blaze. Surely, listening to the Bible as to mood-producing music is little above watching the blaze of logs and indulging in the pensive reveries which its mysterious mesmeric influence induces. To ask the fireside dreamer whether the lambent tongues of flame in the fireplace tell the truth would not be much more absurd and idiotic than to trouble the "ethical" reader of the Bible with a similar question about its pages.

The proposition to use the sacred Scriptures for merely inspirational purposes like music, excites in us emotions which contrast strongly with those we derive from the Bible. We cannot help wondering that a platform which claims to stand for a superior degree of culture should show so little philosophic seriousness and mental penetration, so little of the hungry appetite, keen scent, and patient pursuit of the cultivated intellect after exact and ultimate knowledge. As spectators of its intellectual action on the field we see much fumbling, little sharp tackling and playing straight for a goal. We miss in this culture the keen discernment of the skilled thinker, neatly dissecting off and tossing aside the irrelevant and unnecessary, cutting straight down to the core and marrow of the matter. There is lack of intellectual virility, seizing the subject with the firm grip of an energetic and determined mind, and an easy-going mental indifference which seems to assume that to know is not a prime necessity for man's happiness or welfare. It is surprising that persons assuming the function of public instructors in this day evince so little of the scientific temper and make so little use of the scientific method. In this respect Christian lectureships and the Christian pulpit are far in advance. The Christian student wants to know, demands to know, and investigates by experiment to find and prove facts. Christianity insists on facts, and has them; it is the patron of the

scientific method, the chief promoter of science, a few of whose votaries sometimes vaunt themselves against it. Christianity studies things above in the spirit of the astronomer who uses his telescope not so much for exciting in himself a passing emotion of wonder and awe, as for finding out all ascertainable facts about the heavenly bodies; and studies things below, including the human state and the heart of man, as geologist and mineralogist study the earth to learn what it is made of and how it is constructed. Christianity maintains laboratories of many kinds, and the characteristic style of the Christian instructor to his students is: "You are here to obtain by experimental, scientific methods exact knowledge of the nature, effects, and uses of whatever substances you study;" while it is hardly caricature to say that the consistent style of the professors whose teachings have provoked this essay would be: "Students in this laboratory, do not insist on knowledge. The most practical and certain use of these chemicals will be to excite in you by their colors and odors feelings of pleasure or disgust." As to the relentless search of science, so also to philosophy Christianity gives its approval, urging on its tireless pursuit of reality out and up to the supreme and ultimate. Somewhat, bidding the philosopher sail all seas of thought throughout the wide universe, and make soundings everywhere until he touches deepest bottom and finds the *Welt-Grund*.

Again, we cannot help wondering that the proposition to make a vague and vapory use of the Bible comes from an "ethical" source, since it seems to us deficient in moral earnestness and unworthy of persons professing to make a specialty of ethics. It is the business of ethical teaching to discriminate primarily between right and wrong and coordinately between truth and falsehood. It is immoral to make light of the importance of this distinction. A live conscience pushes the question of truth and reality ever to the front, and never consents to make believe something is true. To put to the uses of fiction a book which claims to contain eternal truth, and which as centuries roll is so accepted by ever-increasing millions of the highly characterized and intelligent, is ethically frivolous. In the presence of the most austere and lofty standard of morals, commanding action and prescribing duty, to content oneself with passive moods and indolent day dreams is ethical lotus-eating; and a moral life so fed is flabby and unsound—it is virtue in delirium. The conviction grows in us that deep moral earnestness is not found apart from religion, and that ethical culture cannot have real fighting force unless it

stands on a positively religious basis. The moral revolutions of history have been brought to pass by men who had in their veins the warm red blood of religious faith and the throb of strong convictions; history, as we read it, says that the best moral brawn and sinew need not be looked for except in such men.

Furthermore the Bible is by its very nature unsusceptible of such treatment. It is too solid and inflexible for such soft, feathery uses. First of all it is largely a book of downright assertions, direct declarations of fact about many things past and future, in earth and in heaven—declarations in the presence of which the instinctively natural and forever necessary question which every sound mind must ask is, "Are these things so?" It is a matter-of-fact book, reporting events and giving explicit accounts, affirming that thus and thus real persons spoke, so and so real actors did, with names and places, times and circumstances given, as literal and exact as a mercantile inventory, and in a style as careful and responsible as an affidavit or a deathbed deposition. To hold off from it the question of true or false is impracticable. The proposal to read such a book as one would listen to the inexplicit, unaffirming song of a bird, or instrumentation of an orchestra, is inane if not insane. As well instruct a jury in court to listen to the testimony, not in order to obtain a clear conviction as to the facts of the case and to render a true verdict, but with the idea of inducing in themselves certain sentimental moods and tones of feeling. The Bible purports to be a record of real happenings, and the intelligence of the world no more thinks the Christian history a fiction, nor the life of Christ a fable, than it believes the physical universe to be a mirage. The same is true of all the moral and spiritual realities which the inspired volume reveals or refers to. Emotions and moods are inevitable, and may be highly useful, but religion has more important uses than to produce them. The Bible is sure to stimulate the imagination, but the supreme function of that splendid faculty is not to beguile us with unsubstantial visions, but to make vivid to us divinely revealed and certified realities. Of the imagination it has been as truly as reverently said, that "its first and noblest use is to enable us to bring sensibly to our sight the things which are recorded as belonging to our future state or invisibly surrounding us in this. It is given us that we may imagine the cloud of witnesses in heaven and earth as if they were present—the souls of the righteous waiting for us; that we may conceive the great army of the inhabitants of heaven and discover among them those

whom we most desire to be with forever; that we may be able to vision forth the ministry of our God beside us, and see the chariots of fire on the mountains that gird us round; but, above all, *to call up the scenes and facts in which we are commanded to believe, and be present, as if in the body, at every recorded event of the history of the Redeemer.*" Because the Bible is a declaration of facts and a revelation of realities it cannot be reduced to the uses of fiction nor listened to with the same indifference to truth as if it were a strain of music.

In the next place such use is at variance with the avowed purpose and obvious stress of the Scriptures, which are bent not so much on imparting fine sentiments and certainly cannot be conceived as stopping there; the heaviest emphasis is on conduct and service, endurances, obediences, activities, fruits. Toward such concrete and positive results they push urgently on; and "Ye did it" or "Ye did it not" is the explanation and justification of the final irreversible moral verdict.

Again the contents of the Bible are too solemn and august to be so lightly dealt with. To treat the tremendous as if it were trivial is grossly incongruous and improper. It shows an utter lack of mental perspective, an absence of the sense of proportion. Take, for example, such passages as these: "The wages of sin is death; but the gift of God is eternal life;" "There is one God, one mediator also between God and men, himself man, Christ Jesus;" "Jesus Christ by the grace of God tasted death for every man;" "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world;" "I am the way, the truth, and the life: no man cometh unto the Father, but by me." How is it possible to listen to declarations so transcendently significant, sacred, and momentous as to an inarticulate and comparatively meaningless strain of music? Can a prisoner listen to his death warrant or his reprieve without asking, "Is it true, that I am to die?" or, "Is it so, that I am to live?" The proposition thus to treat the Holy Scriptures is a piece of solemn trifling fit to go with Mirabeau's enormous and irreverent frivolity when he said, "Let me die to the sound of delicious music."

Once more, such an attitude of mind toward a book so awful and majestic as the Bible is reckless audacity little short of defiance; it is folly approaching madness. This commanding book speaks with the most authoritative tone ever heard by man.

Probably Wellington knew the sound of command when he heard it, and holding his ear against the Bible he said he heard the sharp ring of marching orders, such as a man must obey or suffer punishment. There are orders in it as peremptory and relentless as Grant's "By the left flank forward!" under which his army went forward through seven days' slaughter in the bloody Wilderness. The most imperative sentences ever framed are in its pages. It claims to be the voice of the almighty Maker and Judge of all. Its commands are backed by threats of penalty which blaze and thunder against disbelief and disobedience. A moral law able to enforce itself says, "Do this and live; refuse and die." If there is any ground for this authoritativeness, any power behind these commands, he who listens to them as to the rumble of stage thunder does so at his peril. The moral pungency, incisiveness, and grapple of many parts of Scripture make them as little like a strain of music as can be imagined. To attempt, for example, to put the Decalogue or the Sermon on the Mount to such a use is as preposterous and hazardous as for a man to lie under the rattling thunder, with heaven's live lightning stabbing the ground, and expect to be tickled into a mood of tears or of laughter by the prongs of its fiery pitchfork.

In the moralizings which this editorial criticises we see only iridescent film stretched over vacancy. The mind hath bubbles as the water hath, and these are of them. As we watch them float away one impression left upon us is that, if obliged to choose between the pundits of a pagan faith and the promulgators of a shallow antichristian unfaith, we would find it difficult to prefer the latter; that we might have more patience with Swami Saradananda, and Jehanghier Dossabhoy Cola, and Kwancho Shaku Soyen, and Swami Vivekananda, than with certain utterances of our "ethical" professors.

Why then spend so many words on a foolish proposition? For one reason if no other, because it warns us to watch lest we ourselves inadvertently appear as practical disciples of such shallow teachings and show no deeper earnestness; lest we read the Holy Scriptures with no more lasting result than a momentary solemnization and wistfulness; or lest, worst of all, we permit congregations to go out from under our preaching to the conflicts and temptations of life and the final exigencies of death, no more impressed, instructed, strengthened, or established than if they had been listening to the "song of one that hath a pleasant voice and can play well on an instrument."

THE ARENA.**THE MORMON PROBLEM: A REPLY FROM THE UTAH MISSION.**

[THE Utah Mission at its annual session held at Ogden, Utah, September 10-14, 1896, Bishop Vincent presiding, appointed a committee to consider and make reply to the article by Rev. F. S. Beggs, in the September number of this *Review*, entitled, "The Mormon Problem in the West." We print the report as unanimously adopted by the Mission. An article from Dr. T. C. Iliff on the general subject is promised for a later date, and will be awaited with interest.—Ed.]

In the article committed to our consideration the following statements occur:

1. "The Churches are not reaching the Mormons."
2. "So far as converting the Mormons is concerned, money has been largely wasted." "If two hundred real Mormons have been changed and made into earnest evangelical Christians during that time [twenty-five years, in which two millions of dollars have been poured into Utah] we have not been able to discover them."
3. "A Presbyterian pastor who has labored for the past five years in Utah is of opinion that not one hundred Mormons have been converted into actual Christians."
4. "Why waste time, money, and labor in carrying on what many regard as a religious crusade against a quiet, sober, religious, and industrious people?"
5. "The time has come for the authorities of all evangelical Churches to change their plans of missionary operation in Utah."
6. "Had the missionary money spent during the past twenty-five years in supporting missionaries in uncongenial, unfruitful, and barren fields, where very few Gentiles live, been put by the Methodist Episcopal Church into a commanding college much greater results would now appear."

In correction of these statements the committee would call attention to the following facts:

The Churches are here to reach all classes, and have never failed in their mission to the masses. Thousands of souls have been converted, many of whom are now centers of Christian influence and power in many States and Territories of the republic and other parts of the world. The value of this can never be fully estimated on earth. It must be remembered that there has always been a large floating population in Utah, and that large numbers that have been reached and saved through the instrumentality of the Christian Churches and schools have gone from us and make no showing for the work on the ground.

Again, the statement that Mormons are not reached is misleading. It

is true great numbers are not brought into Christian Churches, and yet a goodly number have been. A member of this committee received into the church in one community forty persons, about thirty-five of whom had been Mormons; and a number of these who were converted and who united with our Church were afterward excommunicated from the Mormon Church. Our minutes show that in one year there were one hundred and sixty-seven accessions to our Church from Mormon ranks. We have a letter from a brother of another denomination stating that hundreds of souls have been gathered by them into their Church, over four hundred of whom have been Mormons, and that over twenty of their workers and teachers have in some way been connected with Mormonism. The Christian schools have wrought a marvelous reformation throughout the length and breadth of Utah. The high standard of the public schools is one result of this part of the work.

There have been mighty influences at work in Utah for the last twenty-five years, and a history of this work would be one of thrilling interest. The field is acknowledged to be the hardest in the world, but mighty victories for God and truth and education have been achieved; but for these Christian influences Utah would not be as far advanced as she is to-day. Great changes have taken place under the heroic toil and sacrifice of devoted men and women of God.

As the committee can but briefly refer to these matters we recommend that Dr. T. C. Iliff be requested to answer the article in full in the November *Review*.*

GEO. E. JAYNE, }
J. D. GILLILAN, } Committee.

"KNOWLEDGE AND FEELING IN SPIRITUALITY."

THE contributed article on this subject, in the July-August number of the *Review*, contains some valuable psychological and spiritual suggestions. At the same time there are half-truths which do not deal out full measure, "pressed down, and shaken together, and running over." There is evidently a strenuous effort to push spirituality too far over toward the intellect, and hence a danger of unbelted machinery.

This old question, fought over by philosophers, gains new interest as the modern progress of knowledge inspires intellectual pride and ambition. These two angels in strange apparel criticise crystal tear drops, using peculiar adjectives, and actually propose to stand guard at the gate of Gethsemane to critically see that all proceeds according to their rules of cognition and logic.

The contributor says: "In the first place, in ordinary psychical processes, the thought about anything antedates the feeling about it." A

* Dr. Iliff writes: "The time is too short for me to comply with the request of the Annual Meeting of the Utah Mission, to supplement the above report by making full answer in the November number of the *Methodist Review* to statements in the article, 'The Mormon Problem in the West,' by the Rev. F. S. Beggs. Besides, it seems to me that the report of the committee is sufficient reply to that part of the article to which the Mission takes exceptions."

fuller view will show that the conscious self always acts as a unit. One faculty does not sleep while others toil. Feeling never consents to go off on a vacation while intellect and will stay at home and trudge on at their tasks. One might as well say that the arrival of the light in a solar ray antedates the arrival of the heat; or, that the bulk of a cannon ball strikes the target before the breadth or thickness of the ball arrives. Knowledge affects feeling, and to this extent feeling is dependent on knowledge. But feeling also influences thought and will, and they are in turn so far dependent on feeling. When God comes into a human soul he does not set up his headquarters in the intellect, putting feeling and will under lock and key. He comes into our poor wasted life as a baptismal flood of Spirit. This new life flows into, and quickens, ennobles, and beautifies the whole of human life. One function is not fed into a giant while another is starved into a dwarf. There are three roads into consciousness: (1) The physical senses; (2) Intellectual cognition; (3) Spiritual intuition. In the second one can mark the logical processes. In the case of the senses we only apprehend the stimuli, while in spiritual intuition we know nothing but the conclusion or result as it comes into consciousness. We are told, "Our religious emotions are determined by our religious thoughts." This is a half-truth. The other half is, that religious feelings determine religious thoughts. A man feels as he thinks. But this is not all. One also thinks as one feels. A little child is by its mother put to bed in a room alone. She retires with the light. The child, in the darkness, feels afraid and thinks some one is in the room. Did the thought produce the feeling, or the feeling the thought? Evidently the feeling produced the thought. Spirituality is not "purely emotional;" no more is it purely intellectual. Thought is not the only thing that determines feeling. Motive or purpose gives shape to both logic and feeling. This is true in business, politics, and religion. Below the purpose is character; hence volition, thought, and feeling all come from character conditions. Hence the bedrock of Christ's philosophy is that there must be a new nature. Nor is it fair to say that feeling is "mere emotion." Emotion is a movement or excitement of feeling. Feeling is larger and more permanent in its nature.

Our correspondent claims that knowledge is determinative of spirituality. It is truly an important element in it, yet knowledge may exist without spirituality. Human cognition is not the germ that produces the Christ life. Satan may have all the knowledge of an angel, yet he has no such thing as spirituality. His feelings may correspond with his knowledge; still the feelings are those of a fiend. It is not cognition that gives them shape and quality. Intellect alone does not make feeling. We are told of one dying who cried out, "Give me a great thought, that I may feed upon it." This is quoted to prove that thought satisfies the soul's longing. But the dying man wanted a thought, not as an end, but as a means. Besides this, his feeling of need prompted the demand for a thought. A deeper view shows that what satisfies the soul is not thought, but the real life-giving Christ himself. This satisfaction must come, not

by intellect mainly, but in the fellowship, the personal communion and consciousness of the Holy Spirit. The "witness of the Spirit" is deeply and truly psychological and philosophical. Thoughts of God, Christ, sin, heaven, and hell may all be had without the feeling of penitence for sin, without which there can be no regeneration or uplift to the life or character. Our contributor writes: "It is the revelation of God's anger and mercy to the mind that stirs the corresponding emotions of fear and love." This is true so far, but a half-truth; for such knowledge may be given and only harden the soul in sin.

But which has the larger place in religion, thought or feeling? It is clear that thought and feeling cannot be separated. Every thought has feeling, and every feeling has thought, and both have volition, and volition both. But we may ask, Does religion vary as thought varies, or as feeling varies? Which is the law—the more thought the more religion, or the more feeling the more religion? We note that religion may be low when thought is high, and *vice versa*. The best theologians are not necessarily the best Christians. The most illiterate may be most pious. The profoundest thinker in the pulpit may have some ignorant member in the pew who is more religious and saintly than himself. Then we are forced to the conclusion that feeling has a larger place in true religion than thought. Spirituality varies according to feeling more than according to thought. When the heart is brought to the front religion takes a fresh start. This is true in the cases of Christ, Schleiermacher, and Wesley. Intellect brings us into relation with our environment. Feeling is the response we make to this environment. Feeling more nearly represents the whole man, and he responds to his environment as a unit. Thought is by nature analytical. It takes to pieces and examines; but admiration, as a whole and undivided, leaps to its object. Intellect analyzes, heart synthesizes. One is the man thinking, the other the man loving. Kant says, "Feeling is deeper than all thought." Intellect is the handmaid of feeling. Even in science feeling is the beginning, middle, and end. One must study science, or practice art, for the love of it. Love is the inspiration. If dislike prevail, failure is inevitable. One begins with curiosity and is kept at it by enjoyment or anticipation. Some are unstable in religion. This is because feeling is superficial—not because of feeling, but for lack of it. This may come from narrowness of interest, or because absorbed in self. A hawk hovering over the water responds to but one thing, its prey. So of a selfish, narrow man. The unselfish soul responds to this whole world and the unseen world also. A profound religious feeling relates to all conditions of life, as a deep honesty to all acts and dealings. It is called "mere feeling," as if unimportant, but this is from a superficial view. We say the "moved" man in court is one of strong feeling; but the judge who is unmoved may have stronger feeling. He considers the law, the State, and justice; the other only feels pity. We too often confound feeling with emotion or excitability. The firmer man may have greater feeling. The scientist has a vastly larger environment than another. But which has larger

environment, the scientist without God, or the ignorant man with God? Evidently the latter, if he has any conception of God at all.

Both intellect and feeling should be developed together. Sometimes one is cultivated exclusively, while the growth should be in equal proportion. Feelings are most prized by all, because most expressive of character. A gift is appreciated, not for its value, but for the feeling back of it. It is the kindness we prize. One is more grateful for sympathy than for all gifts. This is because self is given in the sympathy. Lifting the soul Godward, we feel his sympathy and prize it most of all, because in it he gives his infinite self. This begets the feeling of gratitude without which the soul has an eternal sinking in depravity. The sum of all commandments is not "Thou shalt think or know," but "Thou shalt love." This is philosophical, because the feeling of love expresses the whole being as no intellectual process can possibly do. Cognition is egoistic, while love is altruistic, which includes both *ego* and *alter*, plus the *relatio*. The feeling commanded must come out of all the heart, intellect, and will, which are man's totality and finality.

Syracuse, N. Y.

J. WALLACE WEBB.

A REPLY TO DRS. WHEELER AND STEELE.

LIMITED space necessitates condensation in our reply to the notes of Drs. Wheeler and Steele in the July-August *Review*, and forbids even brief notice of many of the details.

Dr. Wheeler errs in his suggestion that "the theory which assumes that society imparts all the value to land . . . proves too much." The "same kind of application" may not "be made to wages or any other earnings," for the reason that these are the products of personal toil, while, as Dr. Steele says, "land has no such" human "energy or personal agency in it, nor behind it." This is also a sufficient reply to Dr. Steele's argument concerning "land," and "leather, or cloth." Leather and cloth are the fruits of human brain and brawn. Land represents neither. Hence, it is sheer folly to maintain that both should belong to the same party.

The writer repudiates the doctrine of "governmental ownership" imputed to him by Dr. Steele. We have tried this scheme and find that as fast as \$1.25 per acre is offered for the land the government transfers its title thereto to individuals; whence arises "private ownership." Let there be "common ownership" of land and "private ownership" of the fruits of industry, and the bans of felicitous union between socialism and individualism will be wisely solemnized and a perplexing problem righteously solved.

After inculcating the writer because he "offers no scrap of proof," but "adopts" the theory because it "suits his purpose," he unblushingly "out-herods Herod" in "the thing he condemns." Note the *ex cathedra* manner in which he settles the entire question of land ownership as set forth in the Old Testament. Neither proof, reason, nor reference is given. The theory suits his purpose; therefore he adopts "it." Now I

unhesitatingly deny that the "Old Testament regulation of landed possession in the Israelitish commonwealth" provides for the "ownership of land by individuals," and refer to Lev. xxv, 23, and context. The Lord held the title; hence, the occupant could not transfer it. Acts v, 4, recognizes a code then in force, but expresses no approval thereof. The ease with which Dr. Steele disposes of Eccles. v, 9, is delightful; but I fearlessly challenge him to present accepted canons of interpretation according to which this passage may be made to signify less, or other than that "the profit of the earth is for all."

Dr. Steele says, "The assumption that either God or nature has given the land to the race is a pure gratuity." I appeal to Gen. i, 28, 29; commenting on which Dr. Whitelaw says, "The primitive charter of man's common property in the earth . . . is the present section of this ancient document."* Will my critic deny that in the transaction here recorded God treated with Adam as the representative of the race? If not, will he define and locate the "gratuity?" If he holds that God treated with him as a private individual, will he tell us whether or not Adam ever transferred his title? If he did not, we are living on land that belongs to no living man; if he did, to whom? Has it legally descended to the present landowners? If not, they are piratically exacting rent that justly belongs to others. In short, will he give us a complete abstract of the title to the land?

Dr. Steele draws a conclusion from what he labels "Mr. George's theory," and says, "This may be illustrated by a great number of concrete cases." He then proceeds to illustrate by a draft on fancy that would ravish the risibilities of the wildest dreamer of phantasmagorical perceptions. Its "concrete" parallel I have never seen nor heard of. The "two parcels of land" are equally well located. Apart from the value "effected by labor" thereon they are equally worthless. He asks, "How would Mr. George's theory work in such an instance?" We reply that, were economic conditions so chaotic as to produce such a "concrete" case, the theory would exact tax (rent) from neither; for neither parcel as land has any value; hence society, having nothing invested, can expect no returns. On the other hand, the first owner expends nothing, loses nothing, and may not rightfully expect more. The second owner has produced a value equal to \$50 per acre of the land; hence, he alone has just claim to the whole or any part thereof.

Durango, Colo.

J. L. VALLOW.

A REPLY TO MY CRITIC.

THE July-August number of the *Review* contains in its "Arena" department a brief critique of my article on Sociology, by W. M. Balch. In the third paragraph of his he takes exception to my statement that "the cardinal doctrine of Christian sociology is that the reformation of society and the perfecting of the social order can only be effected by the moral

* See *Pulpit Commentary*, *in loco*.

regeneration of the individual," in the following words: "This may or may not be true. If it means simply that there can be no real social reformation that does not make individual men and women happier and better, the statement is obviously true and amounts to little more than saying that social reform must be social and reformatory." To this I reply that my critic makes the glaring mistake of using reformation as though it were synonymous with regeneration, whereas the words are widely diverse in meaning and signification. Reformation is an act wrought by the individual in reference to himself; regeneration is a work wrought in the individual by the agency of the Holy Spirit, producing a radical moral change in man's spiritual nature, and this is done, as stated in my article, "not by a slow evolutionary process, but by the immediate impartation of the divine life—the perfect life—to the human soul," thus making it a new creature which creates for itself new environments. To say that the reformation of society can only be brought about by the regeneration of the individuals of which society is composed is to predicate the fact that it cannot be accomplished by merely reformatory processes which are altogether human in their origin and scope, but must be effected by a divine agency operating upon and through the individual for the perfecting of the social order by the perfecting of the individual.

My critic then proceeds to say: "But, if the proposition means that the moral regeneration of society is to be promoted solely by direct efforts for the personal conversion of individuals, it misses the mark entirely." To which I make the counter statement, which no one can gainsay, that all schemes and systems devised for the improvement and perfecting of the social order which have ignored the regeneration of the individual have proved utterly abortive, and have ended in total failure—a fact that conclusively shows that the regeneration of the individual must be the cardinal doctrine of any and all systems that will result in any permanent betterment of the social condition of mankind.

Referring to the motto of Christian sociology enforcing this point, "Make the tree good, and the fruit will be good also," my critic says: "This is far from warranting the conclusion at which he seems to hint, that character is not immediately and largely a problem of environment." To which I reply that, if character is necessarily "immediately and largely a problem of environment," then man's free agency is a fiction, and he must cease to be accounted as a morally accountable and responsible being. Such a statement is in direct antagonism with the teaching of Christianity which represents man as endowed with an imperial, self-determining will, and on this fact predicates both his moral responsibility and accountability. The weakness of will in the presence of evil environments, to which my critic refers, is largely the result of either wickedness of heart or an entire absence of any effort on the part of such individuals to cultivate their will power. The will can be cultivated and strengthened just as any other faculty can be cultured and strengthened, and those who fail to cultivate and strengthen their will

power are just as culpable as those who fail to cultivate and strengthen their conscience or any other moral faculty. There is large truth in the old saying that "weakness is akin to wickedness."

Stockton, Cal.

E. D. McCREARY.

"DID PAUL PREACH ON MARS' HILL?"

THAT was a very interesting article which Professor Parsons contributed to the July-August number of the *Review*. But is not the argument a trifle too positive? Overconfidence is not always conclusive.

For illustration, note the author's remarks on the preposition *ἐπὶ*, perhaps the vital point of the discussion. "This word," the professor assures us, "is very common, in both Luke's gospel and in the Acts, in the sense of 'unto' or 'before;' but nowhere does it mean 'up' or 'into.'" Several passages are cited in support of the statement that Luke would have chosen *εἰς*, had he been speaking of "ascending or descending any eminence." From which "discriminating nicety" Professor Parsons would have us conclude that Luke, in Acts xvii, 19, is "speaking of a tribunal and not of an elevation, and that the correct translation is, 'They brought him before the Areopagus.'"

But what of Luke xxiii, 33, "And when they were come to the place which is called Calvary?" The Greek reads, *ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον*, or, as St. Mark has it, *ἐπὶ τὸν Γολγοθᾶν τόπον*. In this case is tradition evidently unreliable and Professor Parsons as evidently correct? Is Mount Calvary an apparition, and Monticulus Golgotha only a ghastly illusion? So long as tradition is supported by the researches of scholars like Krafft and Hengstenberg, Schultz and Tischendorf, we are justified, it would seem, in hesitating to accept the verdict which Professor Parsons so complacently pronounces upon the limitations of St. Luke's *ἐπὶ*.

It is true, however, that men as eminent as Robinson and Schaff differ with those we have named concerning the location of the scene of the crucifixion; but this does not materially affect the point at issue, which is whether or not Professor Parsons is right in affirming that he has "shown that Luke implies nothing about any ascent of the hill Areopagus," and that the correct translation of Acts xvii, 19, is, "They brought him before the Areopagus." Says Professor Thayer, of Harvard, in his incomparable work, the Greek-English lexicon: "The court was called Areopagus, from the place where it sat, also *Areum Judicium* and *Curia Martis*. To that hill the apostle Paul was led, not to defend himself before the judges, but that he might set forth his opinions on divine subjects to a greater multitude of people, flocking together there and eager to hear something new." Evidently the doctors disagree.

Our contention is simply this, that Professor Parsons errs in the claims he makes for the force of his argument, because he is in error concerning the restricted interpretation which he exacts of the preposition *ἐπὶ*. A single citation must suffice to conclude an utterance which we hope will appear to the reader more interrogatory than dogmatical. In Rev. xxi, 10, we read, "And he carried me away in the spirit to a great and

high mountain, and showed me that great city, the holy Jerusalem." The preposition in this case is not *εἰς* or *πρὸς*, but *ἐπὶ*.

Perry, N. Y.

BENJAMIN COPELAND.

SUBJECTIVE THEOLOGY.

THE "Arena" article on "Entire Sanctification" in the September-October *Review* is but another manifestation of the common tendency to spin theology out of one's own feelings and thoughts. The true theology is always based upon objective facts, and its authoritative exposition is found in the word of God. Moreover, many of the truths of the word are reconcilable and involved, so that to cite a text or two is not to declare them. There are texts that bear against them, and these are part of the word. They are a part of the context, too, and all must be submitted to broad principles of interpretation to be read aright. Hence they are questions for the experts, and the testimony of the experts cannot be ignored.

We say, then, that the ideas expressed in the article cited are those of a small minority of Christian believers, and are practically unknown to the great masters of exegesis. We may set up a system of our own, and thereby make an appeal from rational interpretation. But, if we do not, we must acknowledge that the Bible does not teach that it is our privilege through definite prayer and faith to be delivered instantaneously from a sinward tendency or bias to evil, inherited from Adam and other ancestors according to the laws of heredity. Even those who preach this doctrine seem to concede that it exceeds the oracles of God, for they make most of their argument from "experience." But this is illegitimate. It is monstrous to appeal from reason to the emotions, and to add a fancied experience to "the words of the book of this prophecy." Whenever a man ceases to explain his experience by the book, and essays to explain the book by his experience, he becomes a fanatic. Can any man claim that he knows his "original sin" by consciousness? How then can he know of its removal by consciousness? The origin and nature of depravity are matters of pure theology, and we are dependent upon the Bible alone for our knowledge of their issue. We may see men grossly sinning every day without a conscious sense of bias to evil. Experience may richly illustrate the word, and it may rapidly destroy it.

If any are inclined to urge that this "experience" is the witness of the Spirit, and hence must be true, let them go slowly. How do they know that it is the witness of the Spirit? Which of their emotions bear the Spirit's label? Here again we must appeal to the word. Mere joy is not the witness of the Spirit. Is there any authority for claiming the direct witness of the Spirit for anything else than the adoption of sonship? Where does all this talk about the "witness to cleansing" come from?

"The scars of sin" need a word. Truly they will remain during this life. But will they ever be obliterated? Does the Scripture warrant us in the hope that the sinner will ever be as if he had never sinned? The atonement of Jesus is not a proper subject for emotional treatment.

Cleveland, O.

E. S. LEWIS.

THE ITINERANTS' CLUB.

THE MINISTRY AS A CONSERVATIVE FORCE.

THE bugle blast of the present age is aggressiveness. Everybody seems to be pushing forward. Quietness, receptivity, allowing things to work out their legitimate results is almost unknown. This condition of things is alike a good and an evil. The history of the world is that of progress; but a progress which does not have its foundation in fact and in truth is no true progress. There is danger of rushing on with unchecked violence until one is dashed over a cataract and destruction follows. The world needs the aggressive people. It would be stagnant without them. But it equally needs those who will stand and ask where is the good way, and will endeavor to walk therein and to lead others to do the same. This is the conservative force which keeps the overaggressive spirit from dominating the world. Such a force, we believe, is the Christian ministry of to-day. It conserves regularity. It maintains decorousness in human life by preserving forms of worship. Few people are aware of the conservative influence of forms. There are those who would dismiss all form as an excess of dignity, whereas a banishment of forms would be an evil of great magnitude. We must recognize the idea of the too much and the too little. With all the contempt that is cast upon it the *media via* is in general the safe road.

By conserving forms of service and order in the exercise of public worship the minister has much to do with maintaining decorous methods of procedure in all departments of life. Manners and customs are maintained, the destruction of which would revolutionize society. The ministry, too, conserve the orderly progress of humanity. They realize that the world is not to be saved by leaps and bounds, but by sowing the seeds of truth, by the conversion of individual souls, and by the constant edification of the people. They are well aware that movements, however good, which have not their basis in sound principles and which do not proceed by regular laws are evanescent and destined to failure. Humanity is a growth, the root being the divine life in the soul of man. By thus promoting growth and orderly development in all departments of life the minister becomes a conservative force. It is wise for us to recognize the Church in this connection. The ministry are such because of their relation to the Church of God, which in all ages has stood alike for order and progress. At least, this is the case when it has not been dominated by those out of harmony with its higher ideals.

In this matter justice ought to be done to the Protestant Episcopal Church. Although not equal in numbers to some of the denominations of Christendom, we must recognize its wide and beneficent influence. Although it is not a Church of aggressiveness on some lines of Christian activity, there are, nevertheless, conditions of life which this Church

meets, and a work which it accomplishes, that the Church historian must not fail to consider. Its quietness in the midst of the occasional sensational movements of other denominations must not be overlooked. As a rule, if not invariably, the pulpit of the Episcopal Church is not employed for sensational purposes. The topics of the preacher are mainly Christian topics. The ecclesiastical adventurer has less scope there than in some other Churches, because of the rigidity, and perhaps, in our view, the narrowness, of their regulations. While it seems exceedingly uncharitable and lacking in the spirit of Christian tolerance for the Protestant Episcopalians to exclude other ministers from their pulpits, their insistence on Church order is not an evil. Their methods, further, preserve a strict recognition of the sacredness of church edifices. It is true that in the early Church God's people worshiped in private houses, and every place was to them a sacred place. It is also true that in after years church buildings were invested with a sacred awe entirely out of harmony with our conception of the freedom of the Gospel; but here also is a middle place which the Episcopal Church seems to have found. Their larger churches are kept open during the day for sacred worship, and they encourage among their people the feeling that these are holy places. As a partial result the inquiry is being made whether it would not be better for all Protestants to open their churches more frequently to those who would come to speak with God, rather than to the tumultuous gatherings for popular entertainment. It is also true of this Church that she does not appeal by unusual methods for large congregations. Her prayers are read with equal care in the presence of one or of thousands.

A prosperous church does not necessarily depend upon large congregations, but it must be a center of sacred truth. It should be a sacred place, where anyone who enters should be brought in contact with Christ. It is to be feared that the call of the people for large congregations is leading to a demand for sensational effects which even those who are most given to it will soon be unable to satisfy. Such things grow upon what they feed, and the morbid tendency for new and startling facts and peculiar forms of expression becomes so overpowering that at length it reaches limits which the most reckless vender of this kind of teaching dare not venture to present in his pulpit. The very persons who are allured by it soon become dissatisfied with this limited sensationalism, and they go away and seek entertainment in places where amusement is the recognized and only feature.

Will not the Church grow more, and have a surer future, if her ministry reserve for the pulpit the great teachings of Christian faith? They should clothe the Gospel in the choicest language; they should enforce it with the most apt illustrations; they should do their best by personal visitation to win men to Christ; but when that is done they should not waste time in sighing for large congregations. When the people feel that the house of the Lord is a resting place for the weary, and that the preacher's words are consolation for the sorrowing, they will find reasons for going to church which they do not always find now.

EXEGESIS—HEB. VI, 4-6.

"FOR it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance."

This passage has been a very vexed one among scholars of the New Testament, and has formed the basis of extended theological discussion. It has been a proof-text of both Calvinistic and Arminian theologians. It is of course difficult to add anything to the discussion of a passage which has been a battle ground of exegetes, but a fresh putting of the points involved may be helpful to some of our younger ministers. This chapter begins with a statement of the apostle—that his readers should leave, that is, go beyond, the doctrine of the beginning of Christ, and be borne forward unto perfection, that is, to maturity of knowledge concerning Christ and his religion, and also to maturity of Christian character. It will not be wise, in the judgment of the sacred writer, to spend more time on the elementary subjects of the Gospel, as these had already been sufficiently insisted on. There is nothing to be gained by his readers in their repetition. He proceeds, however, to a statement of the elementary principles of Christian teaching on which he had insisted, and then adds, by inference, the passage of which we are treating.

The first point to be noted is the word "impossible." It primarily means the absence of power. Wesley's explanation of "difficult" will not answer, and we must accept the ordinary "impossible" as the meaning which the sacred writer intended to convey. The passage does not say that it is impossible for God to renew anyone to repentance, for the subject "God" does not inhere in the sentence. The writer has been treating of the effects of the Gospel, and claims that it is impossible, by further discussion of truth, to renew those to repentance who "were once enlightened" and "made partakers of the Holy Ghost." If they fall away, after having received such tokens of God's approval, it is impossible in the nature of things that further discussion would reclaim them.

The next clause demanding attention is "to renew them again unto repentance." Here commentaries very properly emphasize the present tense. The present implies continued action, and may be translated "to keep renewing." Continued rejection of Christ, crucifying "the Son of God afresh," sears the conscience so that there seems to be no probability, or indeed possibility, of divine truth continuing to impress them. Even the Holy Spirit is hindered in its operation by the continuous hardening of the individual heart and the unbelief consequent thereupon.

Another word needing consideration is "crucify." This word is in the present tense, and may be rendered, "while they keep crucifying to themselves the Son of God afresh." A continuance in this sin involves a rejection of Jesus as their spiritual ruler, and while they are in this condition it is impossible to renew them again unto repentance. Their hearts and minds are closed.

We need further to note the purpose of the renewal of which the

sacred writer speaks. It is a renewal unto repentance. There is nothing said here of the impossibility of a return to God on the part of anyone who seriously repents of his sins. The penitent soul who turns to God through Jesus Christ will ever find access to the throne of the heavenly grace. God never refuses to hear the cries of his penitent children.

The thought then of the passage seems to be this—the apostle could not longer linger on these fundamental discussions with which they were entirely familiar. Hence he must proceed to the higher and more important principles. They must allow themselves to be borne onward to the maturity of the Christian life and to the more elaborate Christian doctrine. Then he proceeds to assign the reason, namely, the impossibility to keep renewing unto repentance while they by continuing to crucify the Son of God reject the very fundamental truths of Christianity. This interpretation is true to all the conditions of the passage. It gives to the word “impossible” its recognized meaning, and does not charge God with either an unwillingness or inability to save a penitent soul. It further assures us that the soul, stupefied by sin, may reach such a state that truth no longer impresses him, and that it can no longer be renewed to a condition of repentance which is essential to its salvation. It also affirms that while the soul continues its rejection of Christ and puts him to an open shame there is no probability of a renewal unto repentance and acceptance of the soul with God.

This view makes it unnecessary to enter into discussion of the meaning of the phrase “once enlightened,” etc. Calvinistic theologians have attempted to show that this passage does not mean those who have been actually converted, but rather those who have found the truth but who have not received it fully in their hearts. It also relieves the Arminian of his embarrassment as to the meaning of “impossible,” insisting that the soul, once having been enlightened and having fallen away, could not under any circumstances return to God.

As a study in exegesis this passage is interesting as an illustration of the value of the exact interpretation of the tenses of the New Testament, which is so strongly insisted on by modern grammarians. “While they crucify,” as in the margin of our late revision, is preferable to “seeing they crucify;” and “are crucifying” is more vivid and gives a clearer view than merely “crucify.”

The general teaching of this passage is thus relieved of features which have been exceedingly embarrassing to interpreters, by keeping closely to the literal rendering and not allowing anything to be imported into the passage growing out of our preconceived opinions as to its meaning.

HOW TO STUDY THE BIBLE.—(Continued.)

THE nature of the book we call the Bible has already been considered, and is a matter on which there is a general agreement. Assuming its divine origin, we must, of course, study it with profound reverence. This is not to regard the book as an object of superstitious veneration,

but to regard it with that reverence due to a book which is to us the expression of divine wisdom toward mankind. It must not be studied with carelessness or indifference, but with painstaking fidelity.

We will at once agree that it should be treated from a literary standpoint with critical exactness of method. We are now speaking of the way in which the reader may make the Bible most useful for practical life and for spiritual growth. Bishop Ellicott, in *Foundations of Sacred Study*, page 87, sets forth a threefold method of reading: "First, a simple and attentive reading in the original language of the whole book (if short) which we have chosen for our study, or of a connected portion of it if the whole could not be carefully read through at a single sitting of moderate length; second, a closer reading of it by paragraph, in which all the difficulties and disputable passages which may have been noted and felt in the first reading are fully investigated and, as far as possible, cleared up; third, a more meditative reading, in which the whole attention is turned to the spiritual truth conveyed and to the spiritual deductions that may be made from the paragraph, and, further, any distinctive teaching that may seem to be peculiar to the passage." The first, he declares, will "catch, not only the general mind of the writer, but those shades of thought . . . which an attentive and consecutive reading of the original is always found most distinctly to supply." "The object of the second, or interpretative, reading is to realize the meaning of every portion of what is read; while the object of the third, the reflective, reading of the passage is to enable the soul and spirit to draw forth the spiritual teaching of every part."

This threefold reading will impress the passage upon the mind and heart with such force that, when we have need to approach it again, there will be a reminiscence of past studies and an incentive to further investigation. When a miner has found a vein of gold or silver which has already yielded him rich rewards for his efforts he will be the more ready to dig deeper in the hope of finding more where he has already obtained so much. It is not an unusual experience among students of the Scriptures to find themselves giving most of their time to those parts with which by their previous studies they have become best acquainted. They do this almost unconsciously, showing thereby not only the inexhaustible character of divine truth, but also the value of study as inciting to further study. Surface reading leaves the mind without stimulus for further investigation, but a reading which has brought to view the finer and more obscure points will arouse the mind and heart, and will stimulate a desire for a complete mastery of the book or passage under consideration.

It will be seen that such a reading as indicated by Bishop Ellicott presupposes an acquaintance with the original languages of Scripture. This condition addresses itself particularly to preachers, as they are supposed to have this preparation for sacred study. The method, however, applies to lay students of the English Bible. If the whole Bible were gone over in this way, instead of in the cursory manner now so common, the results would be manifest in spiritual life as well as in biblical knowledge.

ARCHÆOLOGY AND BIBLICAL RESEARCH.

ISRAEL AND THE EGYPTIAN MONUMENTS.

It has always been a source of astonishment as well as of disappointment that the Egyptian monuments are, as far as discovered, almost as silent as the sphinxes of that ancient land upon the relation of Israel to Egypt. It is true that some archæologists have seen some references more or less definite to the Hebrews or Israelites in Egypt, and that there are records of Egyptian campaigns in and through Palestine. But, according to Professor Petrie, an eminent authority, "until this spring there has been no evidence in Egypt to show that any descendants of Jacob ever existed."

Finally, however, this indefatigable excavator has brought to light an inscription on which, beyond contradiction, the name Israel occurs. The slab on which it is written is one of the largest of its kind ever discovered. It measures ten feet three inches by five feet four inches, and has a thickness of a little more than a foot. This monument was first set up by Amenhotep III to record his glories and triumphs. It seems, however, that most of the original inscription had been erased and that it was again partially restored. Menepthah (also written Merenptah) had a mania for destroying the monuments of his predecessors in order to erect ones to himself; but in building his own temple this solid slab of Amenhotep III was not broken up, but placed with its inscribed face in the wall, in such a way that the back, which had no inscriptions, appeared on the outside. It was on this smooth surface that Menepthah had caused a record of his deeds to be carved. As the discoverer says, "The amount of writing upon it is without precedent." In fact, there are more than six thousand signs upon its surface, which, when translated into English, make about fifteen hundred words, or enough to fill three pages of this department of the *Review*.

Mr. Griffith, an eminent Egyptologist, has given a translation of the inscription. The most of it has no bearing whatever upon the Israelites, and for that reason need not be discussed in this article. The portion to which we would call attention, and which is of positive interest, is the following:

"For the sun of Egypt has wrought this change; he was born as the fated means of revenging it, the king Menepthah. Chiefs bend down saying, 'Peace be to thee.' Not one of the nine bows (that is, foreigners) raised his head. Vanquished are the Tahennu (North Africans); the Khitta (Hittites) are quieted; ravaged is Pa-kananna with all violence; taken is Askadni (Askelon?); seized is Kasmel; Yenu (Yanoh) of the Syrians is made as though it had not existed; the people of Ysiraa is spoiled, it hath no seed; Syria has become as widows of the lands of Egypt; all lands together are in peace. Everyone that was a marauder

hath been subdued by the king Meneptah, who gives life like the sun every day."

Professor Petrie thinks that the monarch here mentioned is the Pharaoh of the exodus. As the male children of the Israelites had been killed in large numbers by a decree of his father, the phrase, "it hath no seed," is quite intelligible. There is, however, one difficulty about this inscription which, with our present light, is hard to solve, namely: If Meneptah was the Pharaoh who reigned when Israel left Egypt, how is it that he could have triumphed over Israel in the land of Palestine? The fact that Israel is spoken of in immediate connection with Syria, and indeed the whole geographical arrangement of the places and peoples that are mentioned on this slab, point to an Israel which was outside of Egypt. If, however, we suppose that the order in which the various countries are given is not intended to be exact or scientific all difficulty disappears and the report agrees remarkably well with the account given in the Bible.

We should, however, say that the discoverer of this inscription is inclined to the belief that though the king whose triumphs are recorded on this slab must be the Pharaoh of the exodus, yet the Ysiraal of the inscription cannot refer to the Israelites who left Egypt under the guidance of Moses, but another branch of the children of Israel, who had returned to Palestine shortly after the expiration of the famine which had driven them to the land of Goshen. That some of the descendants of Jacob had returned to Canaan before the death of the patriarch explains, the professor thinks, why he was taken for burial to Machpelah. And the fact that the Bible is utterly silent concerning such a return is, as Professor Petrie asserts, no positive evidence against his supposition.

This article, up to this point, was written last April. Since that time archæologists and biblical scholars have been busily engaged in studying the writing on the stela which is above described. Though the original stone is now preserved in the Gizeh Museum, and is thus inaccessible to most European and American scholars, it is a fortunate thing that the photographer has come to the aid of these investigators, has produced excellent photographs of the stela with its many mysterious hieroglyphics, and thus has made it possible for all those scholars who are interested and qualified to study this most important document without the worry or expense of a trip to the Egyptian museum on the bank of the Nile.

Notwithstanding that this venerable piece of granite bears the longest inscription of any similar ancient slab so far discovered, there is, strange to say, but one short clause—and just one word in that clause—which has attracted universal attention, namely, that in which reference is made to the Israelites. Fortunately, however, this clause, though translated by several distinguished authorities, has been rendered in almost the same phraseology as at first given by Mr. Griffith, and, if not in the exact words of the first translator, yet in such a way as to convey the same meaning. It is true that Professor Sayce, who translates the

clause, "The Israelites are minished," etc., places an interrogation point after "minished," and remarks that the "determinative of smallness or badness is added to it, so that it seems to signify minished or something of the same nature." Professor Hommel, the distinguished Munich orientalist, in an article published in a recent number of the *Neue Kirchliche Zeitschrift*, does not attempt to give any translation of the sign *fekt*, but by way of explanation adds in brackets the following note: "With the determinative for evil things; translation uncertain, as the word does not occur elsewhere; but possibly related to *fk*, meaning to overrun by an enemy."

It is indeed a source of great satisfaction that as far as scholars have translated the passage under discussion there is a virtual agreement among them all, especially in regard to the word "Ysiraal." No one has expressed the least doubt as to the sign so rendered, for all, without a dissenting voice, refer this to the people of Israel, and not to a country of that or similar name. That a place cannot be meant is the more evident from the fact that the determinative used is that which is employed with a tribe or people. This is not accidental, because the "name Israelite alone is without a determinative of land or city." Then, again, the characters used show clearly that it cannot mean Jezreel. So it has come to pass, as Professor Sayce has remarked, that another critical objection has been overthrown, namely, that there was no such people as the Israelites or Hebrews at the time Moses is supposed to have lived. Let this recent discovery serve as a warning to those who base their theories upon the silence of the Egyptian monuments concerning the records or Genesis and the Pentateuch in general that they should not be too free in their conclusions regarding the early history of Israel; but rather let them follow one of their great leaders, Wellhausen, who now admits that, after all, the children of Israel, during the early part of their history, might have lived in the land of Egypt, as recorded in the Old Testament.

Important, however, as this new discovery has been, it must be admitted that it has caused no little confusion, since it will require the recasting of several theories supposed to have been perfectly established. Though the inscription has an undoubted reference to Israel, it is very difficult to say to what period of their history reference is made. Was it before or after the exodus? Were the Israelites in Egypt, wandering in the wilderness, or in Palestine, at the time Menephtah claims to have subdued or spoiled them? As our readers know, Professor Petrie has suggested five possible answers to the above questions, which may be briefly stated as follows:

1. The reference is to the oppression of the children of Israel in Egypt, as recorded in the Book of Exodus. This, indeed, agrees well with the accepted view that Menephtah was the ruler of Egypt at the time of the exodus. But, if this view be the correct one, why is Israel mentioned between two places which were situated outside the land of Egypt?

2. The reference is to a time after the Israelites had settled in Palestine. But how, on this supposition, is it possible to account for the absolute silence of the Hebrew Scriptures regarding such an Egyptian campaign?

3. Though the fact is not recorded in the Bible it is possible that only a portion of the Israelites went down to Egypt with their ancestor Jacob.

4. Or, granting that they all went down at the time of the famine, it is not necessary to hold that the entire family remained any length of time in the land of the Pharaohs; but they soon returned to the land of promise. The fact that Jacob was buried in Machpelah seems to favor some such a view.

5. A portion of the Israelites reached Canaan in a very short time after leaving Egypt and crossing the Red Sea, though the bulk of them wandered in the wilderness for more than a generation. The reference, therefore, on the slab is to the small portion which had thus gained an early entrance into Canaan, and which were subdued by the armies of Menepthah.

It will be difficult for most of our readers to see the possibility of reconciling any of these five propositions, except the first, with our ideas of Hebrew history. Though Professor Petrie is inclined to the view that the inscription speaks of a branch of the Israelites which in some way had become detached from the main body of the nation, it must be confessed that the difficulties inseparably connected with such a theory are very great.

Both Hommel and Sayce agree that the Menepthah in question was the Pharaoh of the exodus. The former says: "However dark the reference of Menepthah may be to Israel, the fact, nevertheless, that mention is made of them, and that too in the connection to which I have referred, is in itself a matter of great importance, in so far as it confirms what has been surmised before, namely, that Menepthah is the Pharaoh of the exodus."* This utterance of the celebrated Munich professor virtually agrees with that of Professor Sayce, who, among other things, says: "At any rate, the theory which saw in Menepthah the Pharaoh of the exodus has received a confirmation." And, from what has been said, it is evident that the Oxford professor believes that "the Israelites were still in Egypt when the inscription was engraved."†

It would be an easy matter to multiply citations from other learned articles written on this subject. But, as no other writer has said anything more definite or positive regarding the bearing of the inscription upon Hebrew history than what we have above quoted from Petrie, Hommel, and Sayce, the best we can do is to wait patiently for additional light, with the hope that Egypt, which has surprised us so often and so unexpectedly, will yet some day furnish us with documents dug from its ancient ruins that will fully confirm the story of Moses and the Jewish exodus.

* *The Independent*, September 24, 1896.

† *Sunday School Times*, July 11, 1896.

MISSIONARY REVIEW.**THE SOUTH AMERICAN OPPORTUNITY.**

WHAT can be done to make Protestant the continent of South America—or, less offensively speaking, to spiritualize its existing religious communities, to reach the unevangelized sections of the continent, and to help its incoming European populations? When Bishop Newman organized our Conference in South America, Methodism practically served notice on the world that she had a commission coextensive with this western hemisphere. The six presiding elders' districts then formed each covered a nation—or, rather, the whole covered eight of the ten nations of the vast continent. The last General Conference, anticipating the further development of this work, provided by an enabling act for the erection within the next four years of a Mission Conference out of this vast Conference. All this looks to advance, and appeals to the Church for a closer study of the details involved in meeting our obligations to the populations continuously south to Tierra del Fuego. If, acting under the Monroe doctrine, we demand that Europe shall not exercise political control over Mexico and South America, the question arises as to the increased religious obligations devolving on us. We do not think that the whole responsibility necessarily falls to our share; but, as a matter of fact, except as the European immigration into South America shall serve to extend the missionary labors of European Christians in that direction, the bulk of the work will probably be left to us.

The new commercial impulse in the United States, aiming to cultivate a freer exchange between South America and ourselves, will, if successful, impose on us new duties. How far this impulse will reach is not predicable at present. Certainly the bulk of the South American trade is still with Europe; but the Church can at least keep step with the attempts to bring our nation and those of South America into closer fellowship. Our attention is attracted to this subject afresh by the movements of the National Association of Manufacturers of the United States, an organization said to be made up of fifteen thousand manufacturers in North America, with a capital of a half million dollars for use in advancing the manufacturing interests of America in other lands.

It may not be generally known that the interest of this association centers largely in South America, and that an important commission from the body visited Buenos Ayres in August last with the purpose of establishing sample warerooms on a large scale in the capitals of the several South American republics. It may also be not generally known that at the close of the World's Fair the entire Argentine exhibit was turned over to the Commercial Museum of Philadelphia, and that Philadelphia has probably spent fifteen thousand dollars for permanent preservation of grains, dye stuffs, tanning materials, and other products of Argentine. The raw

products from the several South American republics in that museum number over sixty thousand objects, and are supposed to constitute the largest permanent exhibit of raw materials in the world.

The object of traversing these purely secular matters in this connection is that the Churches of this country may be incited to keep step with every advance which serves to increase the sympathy between South America and ourselves. The single State of Brazil has sixteen millions of people, of whom at least fourteen millions are estimated as entirely unevangelized, and among whom Protestant America has not more than one missionary to possibly a hundred thousand souls. What is sought to be emphasized is the eminent obligation on the Christians of the United States. The Church of England, the British Baptists, the Congregationalists of Great Britain, the Presbyterians of England, the Church of Scotland, the Free Church of Scotland, the Methodists of Great Britain and Ireland, and the United Presbyterian Church of England do not any of them contribute to the spiritual elevation of the thirty-seven millions in this, as it is coming to be called, "neglected continent." We are not saying that they ought to take up this work. That is a question outside the present discussion. But we are contending that the natural agency in spiritualizing the South American republics must be the evangelical Churches of the United States.

DEBTS OF MISSIONARY SOCIETIES.

THE American Baptist Home Missionary Society finds itself in a crisis. The panic of 1893 struck the society with such force as to leave it a debt of one hundred thousand dollars. It has struggled manfully for three years, but unless improvement soon comes will be obliged to begin retrenchment because the debt has already increased to one hundred and thirty thousand dollars. The General Conference of the Methodist Episcopal Church in May last directed the General Committee of our Missionary Society to restrict its aggregate appropriations, hitherto made on an estimated income, to the sum of its receipts the year preceding its annual session. This would result in preventing any new indebtedness of the society hereafter. There is at this writing, however, an indebtedness of something like a quarter of a million dollars, except as it may be lessened in response to an appeal for special contributions to cancel it. The American Board closed its financial year the last day of August. It had paid its debt of one hundred and fifteen thousand dollars, and had a balance on hand, notwithstanding a decrease in its receipts from legacies. Unfortunately, this balance was in part created by the severest curtailment of its appropriations. The board is to be congratulated, however, that it has canceled its debt without reducing its appropriations more than seventy thousand dollars, discouraging as this is, especially in view of increasing success in China from the fact that the China-Japan war is opening the eyes of some of the Chinese.

The Church of England Missionary Society somewhat recently found

itself with a debt of a hundred thousand dollars, and resolved in the face of it to send to the foreign field all suitable applicants for service, with the result that it paid off its debt and sent a large number of recruits to the field. The next year it continued the same policy, the result being a debt of eighty-five thousand dollars, but a net increase of forty-six in its missionary staff. Including this debt the society sanctioned the expenditure for the next year of two hundred and twenty thousand dollars more than the amount of its income, and inaugurated new enterprises which would demand a great increase of men and means in the succeeding three years. It has seventy-three new missionaries preparing to sail this year, and evidently hopes to find special support for them, since of its existing missionaries no less than one hundred and fifty-two are thus supported, and nine of the seventy new appointees are also thus provided for. Of this total of one hundred and sixty-one, fifty-one and a half are supported by individuals; forty-two and a half by associations; twenty-six by associations in the colonies; twelve by the Gleaners' Union; eleven by other missionary societies; and five by friends. Besides these the society has already on its roll sixty-three honorary and fifteen partly honorary missionaries in the field; by which term it designates missionaries who support themselves without drawing any salary, but who volunteer to serve under the society precisely as if they received their salaries from it.

THE CONGO FREE STATE.

It is desirable to have the fullest information on all topics relating to a portion of the world where missions are projected. We obtain a great deal of this from missionaries when once they are on the field and have opportunity to become acquainted with its conditions. The information communicated by them concerning the languages, as well as the sociological and other features of the communities where they live and labor, is very highly esteemed by all learned societies. But, on the other hand, it is the privilege of the Church to learn much from purely secular sources which is of great value to its special work. In illustration of this the report of the United States Consular Agent, Mr. R. Dorsey Mohun, of his investigations in the Congo Free State may be named as affording much valuable knowledge. Mr. Mohun was designated Consular Agent in 1892, and his report is in the form of an itinerary diary, covering his observations while associated with the Belgian forces from Boma to the Upper Congo between April, 1892, and August, 1894, and presented to the United States government somewhat over a year ago.

In the matter of the climate Mr. Mohun concedes that it is not favorable for foreigners, including the American negro colonist, but maintains that it will not suffer by a comparison with that of other tropical countries similarly situated as to degrees of latitude. He makes, on the authority of Dr. Ryepondt, a comparative statement of the death rate per thousand and in the different hot countries of the world. Before the British had acquired the knowledge and the conditions of health in India, from 1800 to

1830, the mortality among the troops was 84.6; while in the Dutch East Indies between 1819 and 1828 it reached 170, and in Jamaica from 1820 to 1830 was 121. For the eleven years ended with 1848 it was 77. In Tunis during 1881 it was 61, and in the Antilles, 91. Guiana is situated similarly to the Congo, and in 1885 the death rate was 237. In Senegal for 1832-37 it was 140. These countries have been taken because they were at those different dates in the same progressive state as the Congo is to-day. The average mortality in the Congo Free State for ten years has been seventy per thousand. Mr. Mohun's conclusion is that the Congo offers the best advantages to negro emigrants from the United States, being "far and away healthier than Sierra Leone or Liberia."

As to the religious state of the natives on the Lower Congo, he says fetichism is largely followed, and there is much quiet poisoning going on in the village communities by the fetich doctors, though this has been somewhat checked from the hanging of several of these doctors by the government. Practically, they are without any religion beyond this fetich superstition. They worship no idols, no fire, nor the sun, moon, or stars. They propitiate a wooden fetich, when they wish to accomplish anything special, by hanging gin bottles and beads about his neck, murmuring some jargon at the same time. In case of theft a nail is driven into the fetich for the purpose of thereby superinducing the death of the unknown thief. There is a native school of medicine located at Boma, the students of which are obliged while attending it to be painted or whitewashed from head to foot.

In the matter of government among the tribes of the Lower Congo there is absolutely no king or chief. Some call themselves so, but their only title to it seems to be that they have a few more brass rods, bales of cloth, or boxes of gin than their neighbors. Each village is independent of every other, having its own headman. The standard of value is a piece of handkerchief twenty-four feet long and a yard wide, reckoned at sixty cents. A card is given which is good for one piece of handkerchief, and when the caravan has done trading they gather these cards and select what they want in return. As a rule they will not touch money, regarding it as worthless; and the trader likes this, because he makes large profits in exchange for handkerchiefs, paying his own drafts in handkerchiefs at sixty cents each which cost him twenty cents delivered in his warehouse.

The government which Mr. Stanley organized has now been ten years in operation, and has been recognized as independent by all the European powers and the United States. Its flag has a blue field and a golden star in the center. The King of Belgium continues to be the sovereign and administers the Congo region through the "Bureau Centrale," composed of the Minister of State for Foreign Affairs, of Finance, and of the Interior, through whom all orders pass to the Congo Free State. The local government in Africa consists of a governor general with various state departments. Mr. Mohun thinks, however, that it will be necessary for Belgium to annex the Congo, to insure its "salvation."

FOREIGN OUTLOOK.

SOME LEADERS OF THOUGHT.

F. Godet. Long known in this country by his commentaries, he now turns to the duties of a New Testament critic. His age and scholarship, recognized by all, have given him a warm place in the affections of continental European investigators. The traditionalists will heartily welcome, and the radicals will be bound to respect, this champion of the old-time views of the origin of the New Testament books. While Godet defends every book in the New Testament, yet he is not afraid of criticism. He believes that the Church should allow criticism to go its own way, in sure faith in an invisible Judge who watches over it and unceasingly, though without demonstration, chastens it. He who willfully and lightly robs others of one of those sources of life which God has caused to spring forth from the words of the apostles condemns himself to a lessening of the degree of that life which the Spirit pours out into the hearts of men through these words. This Godet regards as a more effectual check than any which can come from the excommunications hurled from the Vatican or the sufferings inflicted by the Inquisition. In other words, God watches over his word, and the erroneous conclusions of the critics carry with them their own corrective; hence the Church need not fear. We think he might safely have omitted the qualifying terms, "willfully and lightly." For if these words indicate any evil in the critics the consequence he speaks of would result rather from that evil than from anything else. If one robs himself of the water of life the effect is the same whether he does it "willfully and lightly" or not. It looks as though Godet was afraid to make the assertion without qualification; he really felt that there were willful and light-minded critics, and meant to say so. Had he openly said so it would have been better, and the majority of his readers would have agreed with him. For, although there is no doubt that the majority of the critics are actuated by worthy motives, it is equally sure that some of the greatest names in the critical world have treated lightly the most important themes. Godet's classification of the New Testament critics is as follows: Those of the left, whose representatives start from the monistic standpoint in their rejection of the supernatural; a left center, who follow Kant; and a right center and a right, who are true theists.

P. Tiefertal. A Romanist of the Romanists, he cannot so much guide thought as hold it in the old channels. In his *Daniel Explicatus* (Paderborn, F. Schöningh, 1895) he not only maintains the authenticity of the Book of Daniel, but also the authenticity and trustworthiness of the apocryphal additions thereto. Furthermore, he places these additions within the Book of Daniel in accordance with his views of the period

in the history of Daniel to which they belong. His explanations of the historical difficulties in the way of the acceptance of the book by certain critics are those which are generally given. But he merits the distinction of originality, at least, in a couple of particulars. Nebuchadnezzar's mental affliction he places parallel with that of Louis II of Bavaria, who thought himself to be the Lohengrin of German legend; and Daniel, who is an example of the fact that God always has the means at hand for the necessities of his kingdom, he compares with Windhorst, whom "God sent for the defense of the Church in the so-called Kulturkampf." But his dependence upon Keil is carried to such an extent that he even dares to allow the superiority of the Masoretic text to the Vulgate. His preference for Keil is founded on the supposition that he is among the few non-Catholic commentators who interpret the Book of Daniel in accordance with Catholic principles. Consequently he pays almost no attention to the more recent literature of his subject. What references he makes thereto are mostly at second hand. That much of the supposed advance in biblical science is purely literary adventure must be admitted. Men wholly unqualified for the difficult task of weighing the evidence, and filled only with the idea that the old cannot be true, undertake to correct the ideas which have hitherto prevailed. That they make sorry work of it is no wonder. But progress in every department of learning has had the same follies to contend with, and no one thinks on that account progress ought to be checked. A conservatism, however, which springs, not from conviction, but from restrictions placed upon the investigator from without, is far worse than all the follies of freedom. If there is any unpardonable sin in the handling of divine things it consists in voluntarily putting on spectacles which will compel us to reach certain prearranged conclusions in the interest of the institution which provides the spectacles. We have mentioned Tiefenthal here simply because he is a type of Roman Catholic prejudice under the pretense of the utmost freedom.

Carl Boetticher. If anyone in studying the great thinkers among the German theologians should receive the impression that they are overfond of criticism he would seriously mistake them, at least as a class. With them criticism is not, as a rule, an end, but a means. Could the uses to which the results of criticism are put be looked at from their standpoint the impression now prevalent concerning German theology would be greatly modified. We may admit and even assert the error of their ways, but we cannot deny the profound earnestness of their purpose through it all to discover the true faith of Jesus Christ. They have a notion that the Gospel has been covered over by vast accumulations of error during the progress of the history of the Church. These they would remove that they may ascertain the real teachings of Jesus, with the purpose that when found they may accept them. The purpose is unquestionably commendable, whatever may be thought of the methods employed. Nor are the results, so far as the practical outcome

is concerned, so far away from orthodoxy in most cases as many suppose. For instance, Boetticher defines faith, in the New Testament sense, as consisting of three things: first, unconditional trust in God, such a disposition of the heart or will as produces humble self-renunciation and the ascription of all honor to God alone as the source of help and salvation; second, perfect consecration to God, a disposition of the heart and will which finds its expression in the following of Christ and in obedience to his will; and, third, conquering power, finding expression in miraculous deeds, in mighty words, in patient endurance under suffering and temptation, etc. The man who, after a critical search of the New Testament, finds that to be the nature of the faith of the New Testament Church is not far astray. As to the real nature of the Christian faith, Boetticher represents the essential views of the majority. There would be differences of opinion as to whether all this is well founded, and especially as to how we are to be assured of the reasonableness of such a faith and the relation of it to justification. We think Boetticher has given, on the whole, a very exact description, in general terms, of Christian faith, though there is little suggestion as to the character of justifying faith in particular in his delineation. It is interesting to note, as we have before done in these pages, that though the New Testament may be a subject of varying criticism those critics are generally orthodox when it comes to interpretation.

RECENT THEOLOGICAL LITERATURE.

"Der Glaube und seine Bedeutung für Erkenntniss, Leben, und Kirche, mit Rücksicht auf die Hauptfragen der Gegenwart" (Faith and its Relation to Knowledge, Life, and the Church, with Special Reference to the Principal Problems of the Present Day). By Julius Köstlin. Berlin, Reuther & Reichard, 1895. One turns with almost breathless interest to such a work from such an author. We can give but a brief outline of the fundamental portion: The believer must hold fast to the objectivity and actuality of the objects of his faith. The scientific consideration of nature, while it cannot establish our religious faith, need not conflict with it. On the one hand, the Christian faith solves certain problems which otherwise must remain unexplained. On the other hand, the Christian need not appeal to the Scriptures for the explanation of those facts and operations of nature which we can see with our natural mental faculties; for example, we need not try to correct the Copernican theory by an appeal to the biblical account of creation. The true way to a knowledge of God is not to start with the thought of God as absolute, but rather from the idea of God as Father, the personality whose character is love; in other words, from the standpoint of faith. That this is a limited idea of God must be admitted, but Köstlin thinks, and doubtless all of us will agree, that for the purposes of religion we can have no more adequate idea of God than this by adherence to the idea of God as

the absolute. One of the most interesting phases of the work is that which treats of the Christian revelation as final. While freely admitting that the utterances of the New Testament writers are not in all respects to be taken as absolutely trustworthy, but rather in some cases as their opinions as to matters of fact, yet he maintains that in Jesus Christ the way to God and his salvation is opened once for all. We do not regard the argument which our author gives in support of this proposition as exhibiting the strength of the Christian position on the subject. His main dependence is upon the freshness and originality of the record and its contents as compared with the later products of the Christian faith, and upon the fact that the books of the New Testament were selected from all the then existing literature, not so much on account of a critical insight as because of the impression they made upon the Christian thinkers of the early Church.

"Die Nachfolge Christi und die Predigt der Gegenwart" (Christian Discipleship and the Preaching for the Times). By Johannes Weiss. Göttingen, Vandenhoeck & Ruprecht, 1895. The purpose of the work is to show those who fill our pulpits what they ought to preach—how they should represent Christ and the relation of the believer to him in our age and in our state of intelligence. He rejects the Ritschian idea, according to which Christian life depends indeed upon the impression which the portrait of the historical Christ makes upon the individual, but mediately through the Church and the work of education; also Hermann's idea that the normal way of attaining to faith is by means of the overpowering influence of the historical Christ, thereby making the gate of life too narrow. So also he rejects Kaftan's notion that the fundamental condition of a true Christian life is communion with the risen Christ. Weiss seeks a formula which shall approach as near as possible toward those who are strangers to Christ and which shall at the same time make a minimum of demand upon those who would become Christians. This is not found in faith in the risen Christ, who is supposed to be, nevertheless, really with his people, leading them and giving them victory. Nor can this formula be found in the notion of Christ as a great historical reality of the past whom we may follow according to Franciscan fashion with self-denial and obedience. The Johannean idea of obedience to the commands of Christ is insufficient because the ethics of Jesus breathe a spirit which is strange to the ideals of life prevalent since the Reformation. We are shut up, therefore, to the thought of a purely intellectual relationship to Christ, such as we have with other absent personalities which, when vividly recalled to mind, exercise a powerful influence upon us. This intellectual conception of Christ is adapted to all changes in circumstance in the history of the world. If he intended to make matters just as easy as possible for intellectual unbelievers Weiss has certainly succeeded. All that is required is to believe that at one time a good man by the name of Jesus lived, and to presuppose some slight admiration for goodness in said unbelievers, and Jesus Christ can

be followed by them. But Weiss has traveled so far from the path of common observation that he does not know that religious earnestness does not ask an easy way, but covets difficulties.

"Der Stoiker Epiktet und sein Verhältniß zum Christenthum" (Epictetus the Stoic and his Relation to Christianity). By Theodor Zahn. Leipzig, A. Deichert Nachf, 1895. The old question, as to whether the resemblances to Christian principles found in heathen writers who lived subsequent to the ministry of Christ indicate dependence upon Christian writings or contact with Christian teachings, directly or indirectly, is here once more brought to the front. Zahn thinks that when Epictetus speaks of the Galileans as looking with lofty contempt upon the evils which surround them it is proved that he has reference to the Christians, and hence that he must have read New Testament writings and gotten the name Galileans from them. As a critic of Zahn says, however: "It did not probably often happen in the earlier period of the history of Christianity that heathen read Christian writings before they came into close relations with the followers of Christ and were about to become converts." Zahn himself holds that it is not safe to assume an influence of Christianity upon heathen writers wherever we find thoughts or expressions in them similar to those in Christian writings. In fact, this jealousy for the Christian revelation which causes so many to fear lest a thought which is found in the New Testament might have developed without Christian influence is itself unchristian. God has never at any time in any place left himself without a witness. That the heathen had some light none ought to deny. If that light came from God it must resemble, in part, at least, the light of the Gospel. Besides, those resemblances lie upon the periphery of Christianity, and may easily be accounted for on the ground that as men of different nations thought on the highest themes it was most natural for them sometimes to hit upon the same truth and to express it in essentially the same form, just as discoveries are sometimes made in the realms of science by men who work entirely independent of each other. The real revelation of Christ was not in these things, but in the profound mystery of the plan of salvation. This we do not find portrayed anywhere else but in the New Testament or in the writings of Christian authors. Let Christians cease to dishonor God by denying that he allowed the heathen the least light, even upon questions of practical morality.

"Huldreich Zwingli. Sein Leben und Wirken nach den Quellen dargestellt" (Ulrich Zwingli, his Life and Work, as Gathered from Original Sources). By Rudolph Stähelin. Basel, Schwabe, 1895. It is to be regretted that the study of Zwingli has not called forth greater self-sacrifice and enthusiasm. Much has indeed been done to make possible a thorough understanding of the great Zurich reformer; but much that ought to have been done has remained undone. There is not even a complete and available edition of his works, nor any immediate prospect

of one. His correspondence needs editing. The Swiss have the money, but apparently not the disposition, to provide for these works. This is partly owing, no doubt, to the feeling that Zwingli's place in history is by no means equal to that of his great contemporary, Luther. But it is also partly due to the fact that the purely Zwinglian type of theology has few earnest supporters. He was overshadowed by Calvin. How would it have been had he lived to know and combat that great theologian, as combat him he surely would have done? But still the study of the Zwinglian reformation is progressing, however slowly, and Stähelin was able to employ collections of material which had not been made when the works of Mörikofer were written, nearly thirty years ago. We have referred to the smaller historical stature of Zwingli as compared with Luther. One cannot say how much of this is due to the more limited field of his operations. But certain it is that Zwingli met the conditions which surrounded him with as much skill and success as did Luther those of Germany. Zwingli had as much will power as Luther, but this did not have so many opportunities of displaying itself in dramatic scenes, nor did Zwingli depend so much on mere force of will as did Luther, but rather upon the employment of reason. This corresponded with the fact that the sensibilities were not, relative to other mental faculties, so prominent in Zwingli as in Luther. Hence he does not appeal so powerfully to the popular mind as his contemporary. But while he was as firm in his faith as Luther he was also more clear-sighted as to what a true reformation demanded; although, if Luther stopped short out of regard for the consciences of weak brethren, Zwingli went too far in practical protest against the usages of Romanism. These reflections are not so much contained in as suggested by Stähelin's work, which should be read by all who are masters of the German.

RELIGIOUS AND EDUCATIONAL

Professor Harnack in the Role of an Apologist. The great Church historian has been so roundly and persistently denounced as a rationalist or worse that it is interesting to find him defending Christianity in the presence of the local branch of the Evangelical Alliance of Berlin. Being an historian, he naturally takes up his task in the light of the principles of historical research. Nor do we miss any of the scientific exactness of the historian when he turns apologist, which fact accounts for the caution with which he proceeds, and the limitations of his arguments to those points which he regards scientifically unassailable. In other words, one cannot make out how much more he believes than he defends. We shall give the outline of his argument as an item of news, for it is no insignificant event when such a man proclaims the reasons for his faith. The first objection which he attempts to meet is that since the Christian religion belongs in the realm of history, and all history is development, Christianity is purely a link in this development, and hence no special or peculiar place in history can be attributed to its Founder.

Fully agreeing with the view, that all history is development, and that it cannot be understood except on this theory, he denies that all history can be regarded as merely the result of a natural process. In the history of ideas the environment is not an adequate cause. No progress has ever been made in religion without the intervention of a person. Humanity honors all its great men, but it reveres only its prophets and religious founders; for in them only it sees a power which frees us from the world and lifts us above ordinary life. And of all the religious founders and prophets, so vivid in character and gifts, there is One only of whom we know that he united with the profoundest humility and the purest purposes the claim that he was greater than all others before him, even the Son of God. Only of him it is true that those who ate and drank with him honored him as Prophet, Teacher, and King, and above all as the Prince of their lives, their Redeemer, the Judge of the world, the living Power of their being, and that soon with them there were many Jews and heathen, wise and fools, and that all received grace from the fullness that dwelt in him. This unquestionable fact stands alone in history, and it demands that the fact of the personality which lies behind it all should be respected as peculiar and unprecedented also. So the objection to giving Christ any special place in history because all history is development is set aside. Development and personalities must unite in the explanation of history. The second objection he meets admits that Jesus was an incomparable man, but asserts that since he lived centuries ago he cannot be the rock upon which we shall build, but only his doctrine or his principles. Or, to put it more sharply, in religion the relation of the soul to God is everything, and everything which intervenes between the soul and God disturbs the depth and freedom of the religious life. Taking up this second form of the objection, which in reality denies the necessity for Christ as a mediator in any form, Harnack admits the definition of religion as correct. But he says it is one thing to see the peace and beauty of a pious life and another thing to possess it. God speaks to men in various ways. But it is the rule that God uses one Christian to help another, and so men have been helping one another to become believers from the time of Christ to the present day. At the farther end of this series of messengers of God stands Christ as the Founder. The life of each came, even though mediately, from him. All live by him and through him. But the Christian faith does not think of Christ as in the past, but rather as being present with us. Christianity deals with the question of deciding for God and against the world, of eternal life, of the recognition of the fact that above nature there is a kingdom of holiness and love, a city not built with hands, whose citizens we ought to be. In connection with this message comes to us the demand for a change of life purpose, for self-denial, and we feel that we must choose. * Is victory possible in the struggle? Is there here any higher reality in comparison with which the world is valueless? Do we deceive ourselves concerning our feelings and aspirations? Are we perhaps completely bound within the circle of predetermined laws of our earthly being? These are the great ques-

tions and doubts which come to us. They are resolved by looking to Christ. When we sink into doubt and despair the person of Christ is able to save us. Here is a life wholly in the fear of God, firm, unselfish, and pure; here shines a loftiness and a love which draws us to itself. Here all was a continuous struggle with the world; little by little every earthly good vanished. At last even his life itself went shamefully down; yet no one can escape the impression that he who dies so does not die, but lives. In this life and death humanity for the first time acquires the certainty of an eternal life and a divine love which overcomes, not only all evil, but sin itself. Here we first see the relative valuelessness of the world and all its good. Eighteen hundred years separate us from him. But when we earnestly address ourselves to the question, What gives us courage to believe that God rules in history, and that there is eternal life? we answer, We build only upon Christ; Jesus lives, and with him we live also. He is the firstborn among many brethren. Hence it is his person, not merely his teaching, that has the principal place in the life of the Christian. The third objection says, You can say what you will concerning Jesus, but you have no certainty that it is as you say; for historical criticism has partly dissolved the portrait and partly made it uncertain, and even were everything more sure than it is individual historical facts can never be so well ascertained as to become the foundation of religious faith. Harnack admits that criticism has destroyed the credibility of much of what the Gospel affords us relative to the external facts of Christ's life. But he does not find that the fundamental facts in the life and words of Christ are affected by criticism. And the same is true of his witness to himself. Had historical investigation been able to prove that he was an apocalyptic fanatic or a dreamer it would be different. But it has not been, and cannot be, proved. His influence upon his followers no historical criticism contests. And by the side of this fact all others are but trifles. To the demand for external facts Harnack insists that while they do much for many people, yet faith and piety can have their final security only in the contents of faith in God the Lord and confidence in Jesus Christ, whose word and Spirit still prove themselves to human hearts as the power of God. Sad would it be if our faith rested upon a number of external facts to be demonstrated by the historian. The spiritual content of a life, of a person, is an historical fact also, and one which has its assurance in its effects. Nevertheless, while the individual external facts of the life of Christ have not a fundamental significance, they have significance. It is first of all to be investigated whether they are not true and real. Much which was once rejected has come to acceptance by more thorough investigation and more comprehensive experiences. For example, who can reject the miraculous healings so easily as former scholars did? Then they have also a significance for doctrine. We defend them not for themselves, but for the teaching they contain. Then they have a symbolic value. They are figures and parables, even when historically verifiable. In closing, Christianity need not fear the closest scrutiny.

SUMMARY OF THE REVIEWS AND MAGAZINES.

Is church attendance on the decline? Eight prizes were lately offered by the *British Weekly* for letters on this question from the clergy and laity of England, Ireland, Scotland, and Wales. The editorial comment of the *Weekly* on these letters, as republished in *Christian Literature* for October, forms one of the noticeable articles of the current month. The conditions which obtain in the British Isles do not seem largely different from those prevailing in the United States, and may be summed up in a semi-indifference to the Church on the part of the multitudes, and a general ground for anxiety among Christian leaders. "In England," says the editorial, "allowance being made for the shifting of population, matters do not seem to have greatly altered. In Scotland there is evidently a decided decline; but when it is remembered how strictly the Lord's day used to be observed in Scotland, and what a strong force of public opinion compelled regular attendance on the sanctuary, this is not surprising, and we may well hope that the tide will soon begin to turn. In Ireland and in Wales there is evidently no decrease, while in some places there is even an increase. All over the kingdom the practice of attending once a day is growing, and this reduces the congregation." But the depressing feature of the replies, says the *Weekly*, is that very few of its correspondents "can speak of growing interest in the things of God. In a certain way the Churches were never so active and never so liberal, and yet it seems that they barely hold their own, so far, at least, as attendance is concerned. . . . Very little progress is being made among the masses outside the Church, and even those within show a tendency, not as yet pronounced, to become indifferent. This is true of all the Churches. . . . We are in presence of a general tendency affecting the whole field, a tendency from which some suffer more than others, but from which all are suffering." Among remedies for the existing condition the editorial suggests, in quotation from Bishop Butler, "the importance of maintaining the externals of religion," and also that the Church "needs to be revived in nonconformity." "Let us remember," it furthermore adds, "when we come into the sanctuary Who is there and what are the blessings which he has promised to those who meet in His name." The concluding stricture on pulpit methods, also, may possibly have an appropriateness this side of the Atlantic: "Many of the letters we have received condemn in the strongest manner the preaching of the higher criticism and the ignoring of the great themes of the Gospel as responsible for much indifference toward church services."

WHAT may have been the method of ancient baptism is ably discussed by Dr. B. B. Warfield in the October number of the *Bibliotheca Sacra*, under the title of "The Archæology of the Mode of Baptism." We

might wish that the author had arrived at a more definite result than the one he reaches. "Our archæological inquiry as to the mode of Christian baptism," he concludes, "leaves us hanging, then, in the middle of the second century. What Christian baptism was like at that point of time we can form a tolerably clear notion of. It was a cleansing bath, usually performed by a form of triune immersion. . . . Such being the case, we appear to be forbidden to assume that second-century baptism any more certainly reproduces for us Christian baptism than the second-century eucharist reproduces for us the primitive Lord's Supper, or the second-century church organization the primitive bishop-presbyter. Where, then, it may be asked, are we to go for knowledge of really primitive baptism? If the archæology of the rite supplies ground for no very safe inference where can we obtain satisfactory guidance? Apparently only from the New Testament itself. We are seemingly shut up to the hints and implications of the sacred pages for trustworthy information here." In the following three articles the Rev. Henry Hayman, D.D., shows "The Great Pentateuchal Difficulty Met;" the Rev. E. S. Carr writes of "Schleiermacher and the Christian Consciousness;" and the Rev. W. S. Watson contributes "The Final Chapters of Deuteronomy." Under the title of "A Question of Interpretation" the Rev. J. M. Stifter, D.D., asks and answers the inquiry as to whether Christianity displaces and takes the place of Judaism. To what lengths the clamorous campaign discussions of the autumn have invaded all departments of literature is shown by the publication in this conservative quarterly of three distinctively political articles, with which its table of contents concludes. They are, "Silver Money," by Professor W. E. C. Wright, D.D.; "What Government Cannot Do," by Z. Swift Holbrook; and "The Question of the Free Coinage of Silver," by Professor E. W. Bemis, Ph.D.

THE sweet songs of Christina G. Rossetti are recalled by the *London Quarterly Review* for October, in its article entitled "The Rossettis." The paper also includes some attractive reminiscences of Christina's brother poet, Dante Gabriel Rossetti. In "The Confidences of a Society Poet" is reviewed the autobiographical sketch of Frederick Locker-Lampson. His father, John Locker, was Civil Commissioner of Greenwich Hospital at his birth, in 1821. "He was a very pretty and precocious, but an exceedingly delicate, boy; and remained all through life physically fragile and sensitive." In 1842 he became a junior clerk in the Admiralty. His wife was Lady Charlotte Bruce, sister of Lady Augusta Stanley. Among the celebrities whom Mr. Locker sketches are Anthony Trollope, "hirsute and taurine of aspect, glaring at you from behind fierce spectacles;" Leigh Hunt "in his old age, discursive and amiable, fantastically arrayed in sacerdotal-looking garment;" Carlyle, who, when presented to the queen, sat himself in a chair with the remark, "I am an old man, and, with your Majesty's leave, I will sit down;" George Eliot, whose "soaring genius" nature had disguised in "a homely and insig-

nificant form;" and Dean Stanley, with his "small alert figure," his "sensitive refined face," and his "eager sweetness" of address. Two years after the death of his wife in 1872 Mr. Locker married the daughter of Sir Curtis Lampson, and added their name to his own patronymic. Charming are the instances of his verse which are quoted, illustrating "the gifts of insight and expression that make the poet." But he was, besides, magnetic as a man. "It is no small power to have been able to attach to yourself a character so pure as Arthur Stanley's, or personalities so marked in diverse ways as those of Marian Evans, Robert Browning, Alfred Tennyson. . . . Surely we owe a debt of no small gratitude to this charming writer and kindly-spirited gentleman, for that, before he passed forever from the stage of this life, he left this legacy of pleasant and helpful memories for his descendants and for us." The third article of the *Quarterly* is a lengthy historical review of "The Growth of British Policy," the volume itself which it notices being lately issued by Sir J. R. Seeley. The value of a life nobly lived is suggested by the fourth article, on "Dr. Hort and the Cambridge School." In "Life and Letters of Oliver Wendell Holmes" the reviewer ranks this poet "higher than any of his American contemporaries except Lowell, perhaps." The sixth paper traces the history of the "English Chartered Companies;" the seventh, having the title of "Woman Under Monasticism," notices four books that during the present year have been issued on some phase of the subject; the concluding article reviews "Democracy and Liberty," by W. E. H. Lecky.

THE contents of the *Presbyterian Quarterly* for October are : 1. "The Constitution of the Seminary Curriculum," by B. B. Warfield, LL.D.; 2. "The Old Testament in its Relation to Social Reform," by Louis Voss; 3. "The Church of the Living God," by H. M. White, D.D.; 4. "The Authority of the Catechisms and Confessions of the Reformed Churches Holding the Presbyterian System," by H. C. Minton, D.D.; 5. "Christian Giving in the Sanctuary Service," by R. E. Prime; 6. "The Testing System for Ministerial Students in the Presbyterian Church of Ireland," by T. C. Johnson, D.D. The first article was read by Dr. Warfield before the association of Presbyterian theological professors of the United States, in June, 1896, and is an exhaustive consideration of the curricula of the various theological seminaries of their denomination. To his conclusion he gives the following practical turn: "Let us foster in our students the idea that they constitute a church, and are to live as becomes those who are, in their corporate union, a church of God. Shall I go further? Shall I say that, constituting a church, they ought to have a pastor? . . . Amid the multitude of agencies gathered together to further the intellectual advancement of our students, may it not be worth considering whether there may not be work enough to be done in the advancement specifically of their religious life to occupy all the energies and time and thought of one man?" The author of the second article states the purpose of his paper as follows: "In the revealed word of God alone are to

be found the ways which lead to a reconciliation of the contending parties [among men] and to the amelioration of the social relations. Not until men return to God will peace be established. To prove all this, with the aid of the Old Testament, is the object of this paper." In the third article Dr. White exalts the value of Presbyterian government and doctrine. The following statement from his pen will, incidentally, come with the force of a new revelation to the learned historians of Methodism, if allusion is made to our denominational headquarters in New York: "An agent of the American Tract Society, Rev. Jonathan Lyon, attended a meeting of the Methodist Conference of North Carolina when they were debating the proposition to establish a publication house for their use as a denomination. One of the speakers objected, urging the fact that they then had excellent religious literature, suitable for devotional purposes, published and sold on good terms by the American Tract Society, and that it would be a misappropriation of money to spend it in building a house they did not need. The argument was answered by saying that, while the literature of the Tract Society was good, yet it contained Calvinism in dangerous quantities. . . . His argument prevailed, and the Conference cast its vote in favor of what is now known as the 'Methodist Book Concern.'" Inasmuch as the American Tract Society as such was not formed till 1825, while the Book Concern was established in 1789, the anachronism is one to which we would respectfully invite the attention of Dr. White. The next article was read at the sixth General Council of the Alliance of the Reformed Churches holding the Presbyterian system, in June, 1896. In the fifth article the writer affirms that giving is a natural act of worship. It should be a thanksgiving and a cheerful freewill offering; and it should include the best one has. As to the form of giving, "there is no model in the Scripture for the order of church services." The writer of the last article, after describing the examination of ministerial students in Irish Presbyterianism, expresses his belief that the standard of education in the Southern Presbyterian Church is "far too low."

A GREAT and growing evil is powerfully pictured by Frederick J. Masters in the *Chautauquan* for October, under the title, "The Opium Traffic in California." The vice, he declares, "has spread with such alarming rapidity during the last fifty years that in China it is estimated that one adult male in five is now addicted to its use. Among the twenty thousand Chinese swarming in the six blocks of that portion of San Francisco called Chinatown the proportion is even higher." Nor is this the worst aspect of the case. "The most serious phase of the opium evil is the increasing number of white people who are learning to smoke. It is no uncommon thing to see young men and even women of our race stealing into Chinatown at night for 'dope.' . . . Frequent arrests are made by the police of youths found in opium resorts. Scores of dens are to be found outside of Chinatown where the drug is regularly sold and smoked, and it is even finding its way into the fash-

ionable homes of the western suburbs." The legalization of the traffic by Congress is one of the crying shames in American legislation. From the San Francisco customs statistics the writer quotes, to show that during the past sixteen years there has annually been imported through the customhouse in that city an average of over eighty-three thousand pounds of the drug, while there has been collected "an average yearly revenue of over \$700,000." The importation and sale of opium for smoking purposes should be prohibited, says Mr. Masters; the officers of internal revenue should be empowered to destroy it, when found, as contraband goods; and the treasury of the nation should be forever shut "against a revenue derived from human misery, vice, and shame." This can now be done. "But if we wait until the traffic has taken hold of American capital and enthralled our people in its chains it may be too late."

THE memory of a gifted and good man is perpetuated in the livesketch of "The Reverend Talbot Wilson Chambers, S.T.D., LL.D.," which opens the October number of the *Presbyterian and Reformed Review*. "He was," writes Professor J. Preston Searle, D.D., "a precocious, an indefatigable, a lifelong student. . . . His plan for daily work included the reading of Hebrew before breakfast and Greek before dinner. In later life the Greek Testament found its place, in the daily routine, alongside the Hebrew in the earlier hour, on account of the greater quiet he could then secure. That this was no abbreviated hour is seen from the fact that he always rose as early as six o'clock, and frequently at half-past four. As to the outcome of this life of study we know in part that he possessed a critical knowledge of Hebrew, Greek, Latin, French, German, and Dutch, and a wide acquaintance with the literature of these languages. He also read Arabic, Syriac, Italian, and Spanish." As one of the pastors of the Collegiate Reformed Dutch Church of New York city; a member of the company of Old Testament revisers; acting professor of New Testament Exegesis at Princeton, Union, Hartford, and New Brunswick, and of dogmatic theology at the latter place; the Chairman of the Committee on Versions of the American Bible Society; and an author and denominational leader, his life was busy and useful. "The ninety-first of the Psalms he loved," says the writer, "describes Talbot Wilson Chambers's career and its end." In the second article Professor E. D. Morris, LL.D., comprehensively describes "The Jerusalem Chamber," and recalls that "Catholic and Protestant, Episcopalian and Presbyterian and Independent" each has "some share in the remarkable memories that are clustered there." A fascinating, and by no means a flippant or unprofitable, inquiry is raised by W. A. Holliday, D.D., in "The Effect of the Fall of Man upon Nature." The Rev. H. A. Johnston, D.D., contributes "Wanted—A Definition of Conscience;" the Rev. W. R. Notman considers "The Early Bermuda Church;" and D. R. Breed, D.D., in his "Christian Endeavor and the General Assembly," inquires into the meaning of the recent action of the last-named body

regarding young people's societies. The editorial departments of this issue of the *Review* are most ably sustained. Among noticeable papers are outlines of the doings of the recent Presbyterian General Assembly at Saratoga and of the Glasgow Council, and two charming sketches by Drs. Eldridge Mix and W. M. Paxton of the late A. D. F. Randolph.

UNDER the title of "After Fifty Years" Bishop E. R. Hendrix, D.D., LL.D., writes in the September *Methodist Review* of the Church South of the division of the Church in 1844, and the organization of the new body in 1845. His article was first delivered at the semicentennial jubilee of the Church South in Louisville, Ky., May 1, 1895. It is clear in historical outline, pacific in spirit, and able in construction.—In the *North American* for October Bishop S. M. Merrill writes on "Our Electoral System," showing how the method of the fathers may be improved upon. The gist of his argument seems to be in these words: "How can equality be secured? It cannot be till voters throughout the country vote for the same number of electors. This requires the election of presidential electors by districts instead of by States."—The *New World* for September opens with an article by Josiah Royce on "Browning's Theism." The poet's faith, he holds, was "never a philosophy, always an intuition, but freely illustrated from experience, and insistently pondered through long and manifold arguments." The second article, by C. F. Dole, on "The Christocentric Theology," dethrones our Lord. "The Raising of the Dead in the Synoptic Gospels," by E. A. Abbott, learnedly scrutinizes some of the Gospel narratives, and concludes that such a miracle as that at Nain "is not history, but metaphor misunderstood."—The first article in the *Nineteenth Century* for October, by Sir Wemyss Reid, is entitled, "Why Russia Distrusts England." Taking for his text Cardinal Newman's "reference to omissions in great histories" E. S. Purcell writes "On the Ethics of Suppression in Biography," and justifies the contrary course which he followed in his life of Cardinal Manning.—The *New Church Review* for October opens with "Balzac and Swedenborg," by T. F. Wright. Other papers are, "The End of the Jewish Church," by L. G. Hoeck; "The Divorce Question," by W. H. Mayhew; "The Church of To-day," by James Reed; and "Some Glimpses of the Unity of Truth, in Dante," by S. W. Paine.—Among the articles in the *Methodist Magazine and Review* for October are "The Greater Britain of the Southern Seas," Australia being the land which is pictured; "In Search of His [Christ's] Grave," by Bishop Vincent; "Memories of the Bay of Naples," by E. A. R. Bell and W. H. Withrow; "James Russell Lowell and the Bigelow Papers," by C. A. Chant; "John Nelson—the Yorkshire Mason," by Dr. W. H. Withrow; "An Inspiring Chapter in Methodist History," by James Mudge, D.D.—a study of the beginnings of Primitive Methodism, reprinted from the *Methodist Review*; "The Far Distances of Our Universe," by Agnes Giberne; and a chapter from "Hiram Golf's Religion."

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Christian Democracy. A History of its Suppression and Revival. By JOHN MCDOWELL LEAVITT, D.D., LL.D. 12mo, pp. 391. New York: Eaton & Mains. Cincinnati: Curtis & Jennings. Price, cloth, \$1.50.

The learned author of this book has spent a long life in the ministry of the Protestant Episcopal Church, with which he is still connected: a clergyman of distinction, formerly Editor of the *American Quarterly Church Review* and President of Lehigh University. His book was not made; it grew. It contains the conclusions forced upon the author by a lifetime of scholarly research, and the convictions of a man who is master of his theme. It is in its way one of the ablest books on its vitally important subject. It discusses a question overlooked by ecclesiastical writers, yet one fundamental in the constitution of the Church. Where does sovereignty reside? Is the Christian Church an autocracy in the pope, an oligarchy in bishops, or a democracy of believers, lay and clerical? The latter theory is proved in this work by arguments that seem irrefutable. Always in the Old Testament and in the New the Church is considered under three aspects. Its *priestly* power centers in the forgiveness of sins; its *prophetical* power in declaring the terms of remission; and its *kingly* power in legislation. By unanswerable reasoning our author shows from the gospels and Acts that in the Christian Church each species of power was in the whole body of believers. Sovereignty was not in popes and bishops. It was in the people. On this foundation the book is built. Ecclesiastical polity and history appear in a new and true light. All the old issues between episcopacy and presbytery are included and avoided. Pope and bishop lose themselves in the sovereignty of a Christian democracy. Our author paints in glowing words the preparations and the obstacles of the young ecclesiastical commonwealth. Persecution was the trial and the triumph of the faith. The Christian anvil wore out the pagan hammer. When martyr fires were fiercest war between presbyter and bishop burst forth. Both at Carthage and Rome strife raged among Christians while heathen tyrants forged fetters and kindled flames. Cyprian asserted his episcopal authority to settle controversies. His order was supreme and immaculate. In the bishops were the unity and sovereignty of the Church. The Roman pontiff confirmed the Carthaginian hierarchy. Martyrdom glorified the authority of a Cyprian, a Fabianus, and a Cornelius. Soon the Apostolical Constitutions made their view the universal law. East and West were revolutionized. Emperors assisted popes and patriarchs. The laity were eliminated from the life and work and legislation of the Church. Constantine and Justinian and Charlemagne obliterated every vestige of the primitive Christian Democracy. Now we approach the second part of the historical inquiry. The writer remarks: "Decay in the outer or-

ganism presumes corruption in the inner life. Henceforth we are to consider those living truths which can alone preserve ecclesiastical freedom. But the power of the Church is not a human inspiration. It is the breath of the Holy Ghost. We cannot, however, separate the Spirit of God from the doctrine of God. Liberty of soul implies knowledge of Scripture." Faith in the blood of the divine Christ is the root of spiritual freedom. In the Bible is found one uniform sequence—Godhead, creatorship, incarnation, atonement. "About the feebleness of the humanity of the Redeemer are the miracles of his divinity. On his cross he shakes the earth he called out of chaos. He rends the rocks he laid in his world's foundations. He parts the veil of the temple he filled with his glory as Jehovah. He darkens the sun he hung in the heavens. He opens graves and promises paradise. Remission through faith in the blood of our incarnate God begins our liberty. But bondage to my evil self must be broken. This is the work of the Holy Ghost, represented by birth which translates from darkness to the light of the illimitable universe that serves the infant. Our Saviour employs, too, the sublime image of the atmosphere. It enfolds a world. In its vast circumference, how mighty its invisible movements! Home of the lightning, the clouds, and the tempest, this free, quick, powerful, irresistible, universal air is the symbol of the Holy Ghost brooding over humanity in that regenerating energy of God which completes the liberty of man." Our author then proceeds to show how the spiritual freedom of the Christian Democracy, through remission and regeneration, was assailed by heresies, confused by Fathers, petrified in creeds, fettered in liturgies, overwhelmed by councils, corrupted by saint-worship, strangled by sacerdotalism, under encroachments of bishops and conspiracies of papacy and empire, until morals were polluted and mediæval gloom and bondage became universal. This involves in a new view the whole cause of ecclesiastical history. In this inquiry we commend to notice the chapters on the "Clementines" and "Pelagianism." Always it is insisted that the subversion of the inner liberty is the cause of the outer revolution in which perished the Original Scriptural Christian Democracy. Out of this universal gloom and slavery arose the Reformation. "Luther revised the doctrine of remission and regeneration, taught by Christ and expounded by Paul, which can alone give true liberty to men and nations. He so powerfully enforced Scripture against tradition and papacy that its supremacy will never be dislodged from the human mind. He restored the laity to the councils of the Church. He opened a new era of religious and political liberty, which gave impulse to art, to literature, to science, to government, and which is emancipating every department of society and every region of the world. The work of Martin Luther will be most fully acknowledged when over earth has become universal the primitive Christian Democracy." Trent and Jesuitism opposed the Reformation, and two chapters are devoted to a history and analysis of these powerful forces; and are followed by sketches of those pontiffs who did most to establish and to corrupt the papacy and thus impair spiritual liberty. Anglicanism is

impartially but unsparingly dissected. Of Protestantism the type and epitome is Wesley: "To him high Anglicanism had brought no peace. Like Paul and Luther, he was slain by the law. He was a slave with no power to rend his fetters. Salvation did not come to him in the cathedral. He went to a meeting in Aldersgate Street, London. The Preface to the Epistle to the Romans, by the great German reformer, is read. As salvation had shone over Germany it was now kindled in England. The light of faith burst on the soul of Wesley. What had occurred two centuries before at Erfurth was repeated at London. Reformation and revival had beginning in the same truth. As Wesley hears he believes in the blood of Christ for the remission of his sins. He experiences the witness of his forgiveness. He knows that his load of guilt is gone. Reconciled through the cross, he calls God Father and receives the Holy Ghost. Here was a new life for himself and millions. Out of that moment sprang our regenerated Christianity. To this conversion of Wesley we trace a new birth of Protestantism to liberty, diffusiveness, and victory."

But after all the progress since the Reformation we see Christendom yet divided. "If the leaves of the tree are diseased we should examine its roots. Does the fruit wither? The blight is from within. Not in the bark, but in the sap, is the lingering death. Is Christianity an original Scriptural Democracy, which, first losing its interior liberty of faith, passed into the bondage of oligarchy and autocracy? Then the cure must be from within, and not from without. Paul was its typical preacher and expounder. When he converted Asian and European Gentiles what did he proclaim? Paul preached remission of sins through faith in the blood of our incarnate God and Saviour, Jesus Christ, followed by the gift of the Holy Ghost in regeneration, in adoption, in assurance, in comfort, in enlightenment, in sanctification, in power. Paul aimed to bring Christ into the man and cast out that pride which seeks oligarchy and autocracy. Paul sought to establish in the heart the love and purity and liberty which alone can maintain in the world the beauty and brotherhood of a Christian Democracy. Nations were born again. The seeds of life were planted for an immortal harvest. Only by spiritual revolution can you restore and extend Christian Democracy." "But we must remember that ecclesiastical sovereignty in the people does not necessitate uniformity in organization and worship. As in State, so in Church, it may choose either a monarchic or a republican form. It only insists that the power of election be in itself. The primitive Catholic unity developed into a natural and generous variety. Indeed, the greater the inner liberty the greater may be the outer difference. This condition is the life of freedom, and thus becomes its law. Millennial unity in faith and love may exhibit itself in innumerable forms, as the same life in the universe animates insect and archangel, and the same light shines over creation in colors of beauty and glory more delicate and more dazzling because broken into an infinitude of hues and splendors." Here is the author's statement, in the chapter on

the popes, of the great events which followed close after Pio Nono's decree of papal infallibility in 1870: "How marvelous the effect on Pio Nono! His humiliation in three months was as deep as that of Hildebrand or Boniface. On his knees, like a vulgar pilgrim, he climbed Pilate's staircase, bade farewell to his Lateran cathedral, and retired for life, self-imprisoned within his Vatican boundaries. After his pontifical abasement what a rush of events! We are bewildered at the vastness and rapidity of the revolution: Sedan; Metz; in Paris conquering Germans; the Emperor of France a captive; Napoleonic imperialism, that life-guard of papacy, shattered into fragments; on the steps of the palace of Louis the Grand the Prussian William proclaimed emperor; Victor Emmanuel in the pontifical palace of the Quirinal; the papal territory, procured by forgery, vanished like a cloud; a French republic; a united Italy; a Protestant German empire; political Romanism shattered forever; a way opened for the triumph of the future universal Christian Democracy." The heaviest blows of this striking book are dealt against sacerdotalism and Anglicanism, which is just now being sorely smitten from before and behind and on either side. Dr. Leavitt's volume, the clear and concise work of a born teacher and experienced instructor, is admirably fitted for use as a text-book in all Protestant and non-Anglican seminaries. We invite the attention of ecclesiastical educators to it for this purpose. In chapter xxiii we see the work of Wesley brilliantly set forth by one who has had no connection with Wesleyanism. Dr. Leavitt is also the author of *Visions of Solyma, and Other Poems*, published by A. D. F. Randolph in 1895.

The Student's Life of Jesus. By GEORGE HOLLEY GILBERT, Ph.D., D.D. 8vo, pp. 412. Chicago: Press of Chicago Theological Seminary. Price, cloth, \$1.50.

The title of this newest life of Jesus indicates its purpose and spirit. It is written, not for the cursory reader, but for those "who take the life of Jesus so seriously that they wish to get at the very facts." While the author, as a theological professor, has naturally had the needs of theological students and young ministers prominently in mind, he has studiously avoided classroom technicalities. Although constantly teaching the Greek Testament and reading deeply in German theology, he has not put into his book a letter of Greek nor a quotation in German. He believes that there is a large and growing number of intelligent laymen who are eager to know what new light has been shed upon the character and life of Jesus by the researches of modern scholars. The title intimates correctly, also, that the work is undertaken from an historical rather than a theological standpoint. With an unflinching faith in the supernatural, with a joyful confidence in "the risen and reigning Lord who is actually conquering the world," Professor Gilbert holds "that a believer in Christianity may investigate the life of Jesus as scientifically as an unbeliever." These quotations give the keynote and spirit of the book. It is written by an historical scholar who, in his effort to "get at the very facts," is not hindered by a preconceived theory concerning the nature of the Gospel records. He says of the living Christ: "The power of

Christianity is his spiritual presence, and not the inspiration or infallibility of the story of his earthly life. Our faith does not stand or fall with these things. The essential claims of the Gospel are daily established by the deepest experiences of millions of souls. So the Christian, whose life rests, not upon any alleged quality of the Gospel, nor even on the written Gospel itself, but whose life consists rather in a personal relation to the living Lord, is, to say the least, as well able to investigate the documents of Christianity impartially as is the unbeliever." It seems proper to dwell thus upon the spirit and standpoint of the writer because precisely these matters give to his book its especial interest and value. Nothing is so certain or so significant in the tendencies of the younger theological scholars of most evangelical Churches as a movement in the direction indicated in Professor Gilbert's book. With wide differences in detail and in degree, the trend is toward a profounder reliance upon the reality of religious experience. Professor Gilbert's method is simple, practical, and attractive. The sources of the life of Jesus are first treated under these three heads: the Synoptic Gospels, the Fourth Gospel, and the Gospel Outside the Gospels. Contrary to the prevailing view, the author holds that the synoptic gospels are mutually independent. For this position he produces much evidence, some of which is new. He holds, further, that the writers of these gospels used, to some extent, written sources. It is worthy of note that the author infers from his views that "the differences, sometimes amounting to contradiction, cannot be regarded as intentional changes made by the writers of these gospels." They are to be "set down largely to the fact that there were several or many eyewitnesses of the life of Jesus, and partly to unconscious or even designed alterations by those who repeated the story over and over in the early years of the Church." Professor Gilbert regards this position as favorable to the essentially historical character of the synoptic gospels. He defends, also, the Johannine authorship and historical trustworthiness of the fourth gospel, while admitting "at the outset that the teaching of Jesus is not given with the same historical accuracy, as regards its *form*, that characterizes the synoptic version." Proceeding with the life of Jesus, the writer follows in the main the chronological order, discussing point after point with admirable clearness, conciseness, and vigor. He accepts the supernatural conception, while holding that it would "be a wide misrepresentation of the New Testament teaching to say that it esteems the supernatural conception of Christ as being no less necessary than the miracle of his resurrection." From a multitude of matters, all of them interesting to the student of this immortal theme, and many of them of great importance, it is possible here to name only a few. In regard to the temptation in the wilderness, the dove and voice at the baptism, and the transfiguration, the author inclines to the theory of spiritual vision rather than that of objective reality. He holds, however, that the "demonized ones were, according to the synoptists, and according to Jesus himself, actually possessed by an evil spirit." This is intrinsically no more

difficult to understand than how the Holy Spirit can enter into a human being. "But centuries of Christian experience prove that the Holy Spirit does thus enter into men and control them." All the miracles of Jesus were wrought, he thinks, "not by virtue of inherent omnipotence, but through faith" by the Spirit of God. The objective reality of the resurrection is the only view reconcilable with the narratives. In referring to authorities outside the Bible, Professor Gilbert gives the decided preference to Weiss and Beyschlag. Possibly the book bears too strongly the character of a review of the works of these two men on the same subject. In the second rank are noticed the positions of Edersheim and Keim. Yet it is one of the excellencies of this work that it is not burdened with a mass of references. Dr. Gilbert has given to students a stimulating, suggestive, and instructive life of Jesus, such a one as did not exist before. He would be the last person to claim that his book is perfect or that all his positions are final and unassailable. With all his keen discrimination and impartial temper he seems occasionally to slip into dogmatism. He appears also to struggle at times in his efforts to work the events and teachings of the fourth gospel smoothly into the synoptic narrative. But he has undoubtedly made a contribution to this theme of themes for which earnest students may well be profoundly grateful.

The Crisis of This World; or, The Dominion and Doom of the Devil. By S. M. MERRILL, Bishop of the Methodist Episcopal Church. 16mo, pp. 100. Cincinnati: Curtis & Jennings. New York: Eaton & Mains. Price, cloth, 60 cents.

In their solidity the three discourses included in this volume are like blocks of granite cut from the mountain side. They constitute Bishop Merrill's latest published excursion into the field of theological controversy, and are impressive in their massive strength. In no better way can their contents be put before the reader than by a running quotation from their pages. The first discourse—and the whole booklet, the author tells us, is but "a sermon enlarged"—gives the title to the volume, and is based upon the utterance of Jesus in John xii, 31, "Now is the judgment of this world: now shall the prince of this world be cast out." The period meant is held by the bishop to be the "crisis" in human history involved in the crucifixion. "The great event, which was the turning point in human history and in the history of divine government over men, was the death of Jesus Christ. For this purpose and for this hour he came. His birth and life were preparatory; his death was the climax. It was the culmination of his mission. In that event centered all human interest and human hope. It was the turning point of destiny, the crisis of this world, the decisive hour for rulership in the spiritual realm." But, intimately connected with the fact of this crisis is another tremendous fact which is inseparably related to man's temporal and eternal interests—the personal existence of the devil and his struggle for human mastery. If one is looking for a volume which wavers on the subject of the Satanic personality this is not the book. With sturdy and refreshing words the bishop advocates the belief—and is it not the belief of the orthodox Church?—in the diabolism of the New Testament. The

mere "personification of evil," in his judgment, falls far short of meeting the conditions of the case. Evil, as a mere quality, has "no existence apart from its substance." A personification cannot "seduce." "Who stands in awe of a metaphor?" Devils exist. A chief devil exists—"Beelzebub, 'the prince of devils,' 'the prince of darkness,' 'the prince of this world.'" The tempter of Job and of Christ, he is contending with the Son of God for the ownership of the earth. "This world is now the battlefield. Wherever the war began, it is to be fought out here. Here Satan has his seat; here he has obtained dominion; . . . and here all the forces of his kingdom are gathered, 'the rulers of the darkness of this world,' making their final struggle for the mastery. The prize is the control of the human race. For this prize every energy of the kingdom of darkness is enlisted." But, adds the author, in conclusion, Satan is to be dethroned and cast into the "outer darkness." The two sermons which follow are logical corollaries of the discourse on the crisis of the world. The second sermon considers "The Unpardonable Sin," holds that the text applies to the present dispensation, and shows that "in the blinding and hardening process" involved in a course of willful sin Satan is "an active agent." The final sermon is on "The Duration of Punishment," and is in part a judicial examination of such crucial words as "aiōnios," "aphtharsia," "athanasia," "amarantos," "akatalutos," and "diēnekēs." The conclusion from which is that "the final decree of judgment consigns the devil and his angels, and all the ungodly of our race, to a perdition out of which there is no redemption. . . . Where the Judge Eternal places them we must leave them." Such is an outline of a strong book, and if we have considered it only after a cursory method it is because orthodoxy will have no disposition to assail its conclusions.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

An Ethical Movement: A Volume of Lectures. By W. L. SHELDON, Lecturer of the Ethical Society of St. Louis. Crown 8vo, pp. 349. New York: The Macmillan Company. Price, cloth, \$1.75.

Mr. Sheldon has been the minister of the "ethical" church in St. Louis for ten years. For two years he served an apprenticeship under Felix Adler, whom he regards as the true leader of the ethical movement, which first took organized form in New York city about twenty years ago. Nobody is responsible for the views expressed in this volume but the author, and it is intimated that Mr. Adler would probably disagree with them in many particulars. We incline to the opinion that Mr. Sheldon is less out of sympathy with the Christian position and plan than Mr. Adler. His lectures seem to us to be suffused with more of the essentially religious. Probably these lectures contain as correct, intelligible, and complete a presentation as can be found anywhere of the spirit, basis, purpose, and plans of "the ethical movement." The ethical culture societies of America have as a part of the constitution of their union the following clause: "The general aim of the ethical movement

as represented by this union is to elevate the moral life of its members and that of the community; and it cordially welcomes to its fellowship all persons who sympathize with this aim, whatever may be their theological or philosophical opinions." Mr. Sheldon attributes "the New Emphasis on Ethics" in part to "the combined influence of Kant in Germany, of Darwin in England, and, in this country, of Ralph Waldo Emerson. The teaching of Immanuel Kant reconsecrated the idea of Duty, and the halo survives in spite of any changes of attitude which may have taken place toward other features of his great system. Charles Darwin, with his discovery of the method by which organic life has gone through its processes of transition on this planet, threw a great new light upon the groping philosophy of evolution, opening out the whole province of the social sciences as well, so that now when we desire to help our fellows we know how to go about it without necessarily injuring the very purpose we are striving for." (The author does not explain what he means by this; but he proceeds to tell us what Emerson contributed to the impulse from which the ethical movement was born.) "Emerson added the prophetic fire, speaking as with a 'Thus saith the Lord,' without system or method, straight from his moral consciousness. His 'Sovereignty of Ethics' ranks with Kant's 'Apostrophe to Duty,' and belongs to the 'inspired literature' of modern times." With his eye on the Churches the author says: "For ages the debate has gone on as to the true idea of the Deity, the historic value of the Scriptures, the relative worth of the various sects or religions. But amid all these discussions the old, old query has been ever pressing—why something more cannot be done to influence human conduct. To lead one individual to become a better man, to inspire him with higher ideals and more exalted purposes—may not this be worth for the future of the world as much as to prove or disprove the historic value of a 'Bible,' or to present convincing evidences of the existence of a Deity? May it not be more important to awaken and foster in the characters of men those high ethical attributes we have been accustomed to attribute to a Deity than to instill into the *minds* of men certain beliefs about such a Being? Should it not be our consideration to care more to live the kind of life followed by Jesus than to throw the stress of feeling and enthusiasm on the worship of Jesus? Religious teaching has not been exerting its true influence on the public mind, because it could not adequately apply itself to the actual daily affairs of human life. Whether, by throwing the stress on moral issues, we may be able to restore the right hold for religion, is the problem to be solved by a true ethical movement." (Religious teachers are bound to consider whether these criticisms are just. If the ethical culture societies *are* taking up an important religious work which has been neglected by the Churches, the Churches ought to know it at once, and rise to the level, and move out into the field of their duty.) The St. Louis lecturer summarizes as follows his conceptions of the mission of the ethical societies: "An ethical society exists for the purpose of inducing people to think more about conscience, duty, justice, the cultivation of the higher nature,

working for others, about high conduct in all its phases, morality in all its aspects. It exists for the purpose of persuading people to *do* more than they are doing toward making themselves better men and women and toward improving the rest of the world. It exists for the purpose of keeping public attention on the moral aspects of the questions of the day, and not allowing people to judge on such matters from their own personal interests or from purely material considerations. An ethical society exists for the purpose of organizing practical educational work in social reform on a basis which shall be strictly neutral on all matters pertaining to religion. It exists in order to serve as a meeting ground for people who are unable to agree in their religious beliefs and yet are warmly interested in working together for their own moral improvement and that of the whole human race. It exists for the sake of cultivating the sense of reverence and fostering the moral and spiritual nature of each person, while allowing every man to think as he pleases or as his judgment may compel him to think. It exists for the purpose of awakening and fostering high scruples in one's conduct in the home, personal affairs, public life, commercial affairs, and in all one's relations to the city, the State, or the nation to which one may belong. An ethical society, amid the changes now going on in religious beliefs, exists for the purpose of persuading men to hold tenaciously to the great moral principles established by the experience of past ages and approved by the voice of conscience, while at the same time seeking light wherever it may be found. It exists in order to accomplish these various purposes by means of lecture courses, educational clubs, classes for children, organized efforts for social reform, courses of reading or study, all concentrated on the one aim." We are glad to let the ethical culturist thus state on these pages the mission and aim of his society; but is there anything of any importance in his purposes and plans that is not more than covered by the program of the Churches? And does not his statement seem like a pale and imperfect reduplication of the moral work of Christianity? The contents of the book may be inferred from the titles of the chapters: "Being Religious—What It Means to an Ethical Idealist;" "Duty—to One who Makes a Religion of It;" "The Attitude We Should Take toward the Religious Beliefs of Others;" "How People of Many Minds can Use the Word 'God;'" "The Message of the Stoics to the People of To-day;" "Does High Conduct in the Long Run Bring the Greatest Amount of Happiness?" "The Value of Poetry to Those who Wish to Live in the Spirit;" "Marriage—in the Light of the New Idealism;" "The Family—Can Ethics Improve on It, or Offer a Substitute for It?" "Law and Government, and Why We Should Revere Them;" "Social Ideals, and What They Signify to an Ethical Idealist;" "The Difficulty for the Idealist in Taking Sides on the Questions of the Day;" "On What Basis Can Ethics Justify Private Property?" Whatever we may think of the scheme of our "ethical" friends, it is right and necessary to give them a respectful and studious hearing; and if they can teach us anything good we are under ethical obligation to learn it. Therefore let

us read and listen and think, with our New Testament open at our right hand for comparison; and let us examine ourselves in the light of "ethical culture" and of the Gospel lest by any possibility "ethical culture" be found to manifest more of the mind of Christ in its dealing with questions of the day and problems of human life than our Christian Churches exhibit. We must surpass "ethical culture" or bow to it and concede its claims.

The Whence and the Whither of Man: A Brief History of His Origin and Development Through Conformity to Environments. By JOHN M. TYLER, Professor of Biology, Amherst College. 12mo, pp. 312. New York: Charles Scribner's Sons. Price, cloth, \$1.75.

These chapters are the Morse Lectures delivered at Union Theological Seminary in 1895. For this lectureship Professor S. F. B. Morse, famed for his relation to telegraphy, gave ten thousand dollars, in memory of his father, Rev. Dr. Jedediah Morse. Professor Tyler, a Christian evolutionist, sets forth in this book the present scientific view of the development of man from the simple living substance. He begins by saying: "We take for granted the probable truth of the theory of evolution as stated by Mr. Darwin, and that it applies to man as really as to any lower animal." And from the history of the past, as biology reads it, he thinks, something of man's future development may be foretold. Chapter I states the problem and deals with the mode of its solution. Chapter II is on "From Protozoa to Worms: Cells, Tissues, and Organs." Chapter III is "From Worms to Vertebrates: Skeleton and Head;" Chapter IV, "Vertebrates: Backbone and Brain;" Chapter V, "The History of Mental Development and its Sequence of Functions;" Chapter VI, "Natural Selection and Environment;" Chapter VII, "Conformity to Environment;" Chapter VIII, "Man;" Chapter IX, "The Teachings of the Bible;" Chapter X, "Present Aspects of the Theory of Evolution." Then follow a chart showing sequence of attainments and of dominant functions, a phylogenetic chart of the animal kingdom, and a good index. Man is considered as composed of atoms and molecules, and hence subject to chemical and physical laws; as a living being; as an animal; as a vertebrate; as a mammal; as a social being; as a personal and moral being, with a conflict in him between the higher and the lower; as a religious being; as a hero; a being who has not yet attained, but who in the future will utilize all his powers, duly subordinating the higher to the lower. One must look far to find a nobler chapter in any book than that on "The Teachings of the Bible," the contents of which are as follows: "Subject of the Bible. *Man*: Body, Intellect, Heart. *God*: Law, Sin, and Penalty. God Manifest in Christ. Salvation, the Divine Life Permeating Man. Faith. Prayer. Hope. The Church. The Battle. The Victory. The Crown." From this part of the book we would like to quote many things did space permit. Whoever wishes a clear and comprehensive statement of the present form and condition of scientific theory as to the whence and the whither of man can perhaps find nowhere else a better book than this. Also whoever has had difficulty in understanding how any true Christian can be an evolutionist will have his compre-

hension assisted by reading Professor Tyler's views. At least two chapters are really grand sermons—those on man and the Bible. The Scribners also publish the Morse Lectures for 1894, by William Elliot Griffis, on *The Religions of Japan*; for 1893, by Principal A. M. Fairbairn, on *The Place of Christ in Modern Theology*; as well as the Ely Lectures for 1891, by Dr. F. F. Ellinwood, on *Oriental Religions and Christianity*; and for 1890, by Professor L. F. Stearns, of Bangor Theological Seminary, on *The Evidence of Christian Experience*.

The Pith of Astronomy, without Mathematics. The Latest Facts and Figures as Developed by the Giant Telescopes. By SAMUEL G. BAYNE. With Illustrations. 16mo, pp. xii, 122. New York: Harper & Brothers. Price, cloth, \$1.

As the title indicates, this is not an exhaustive treatise on astronomical science, but a valuable compendium for ready reference and for those general readers who wish at a glance simply the established results of research. Its style is direct, pithy, and compressed. We can exhibit its method of treatment no better than by quoting connectedly the beginning of its section on Mars: "The planet Mars is 141,000,000 miles from the sun. Its diameter is 4,200 miles. Its year contains 687 days. Its mean distance from the earth is 48,000,000 miles. The day on Mars is half an hour longer than ours, or about 24 hours and 37 minutes. It has two moons. It moves at the rate of 15 miles a second. Mars is the fourth planet from the sun, and is called the red planet, from its well-known color." The description goes on in this manner, each statement forming a separate paragraph. While not taking the place of more elaborate works, this little manual has an obvious use and value.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Way of Faith Illustrated. Autobiography of Hŭ Yong Mi, of the China Mission Conference. 12mo, pp. 250. Cincinnati: Curtis & Jennings. New York: Eaton & Mains. Price, cloth, \$1.

This variously interesting book "records the life of an intelligent, well-born Chinese gentleman, who was converted to Christianity and gave nearly thirty years of faithful service as an evangelist and preacher of the Gospel. In straightforward, simple style he tells of his childhood and youth, of his adherence to the faith of his fathers, of his first contact with Gospel truth, of the struggle through which his darkened mind came into the marvelous light, and of the heroic years spent in preaching Christ to his benighted fellow-countrymen." Yong Mi, who was one of the most remarkable Chinese Christians the Church has yet had among its members, died in 1893, leaving this story of his life to the care and judgment of Dr. S. L. Baldwin, by whom, as well as by Dr. John F. Goucher and others, he had been urged to write it. Yong Mi's father was a military officer of comfortable fortune, who because of the humble garb he chose to wear was called "Officer Plain-clothes;" while his mother was known as "Mother Plain-clothes." He records his conviction that the grace of God was with him before his conversion to Christ,

and even from the beginning of his life, saving him out of many temptations, guiding him, helping him, and assisting him out of pitfalls. "Had it not been so I should have gone to perdition ere ever I heard the Gospel preached. I know truly that from before my entrance into the world the grace of God has protected me. Praise to Jehovah for the evidence that, from ancient times, he has cared tenderly for our China." Yong Mi's father heard something of the teachings of Christian missionaries, and said to his family and friends: "Christianity is good. I myself am so pressed by business affairs that I have not time to investigate the doctrine, and fear I should practice imperfectly. I advise you all, friends, to begin before me to be Christians." That sort of man is numerous in America—knows Christianity is a good thing, but is too busy to attend to religion now, and fears he could not live up to the standard he himself has set for Christians; wants his family, however, to attend church and be religious. But the Spirit of God worked in the father's heart so that Yong Mi writes: "I, with my parents and others, were baptized by Rev. R. S. Maclay and Rev. Otis Gibson at the Church of the True God, in 1858." The father died in 1860, saying, "The Saviour has come. Now, immediately, he will receive my soul into heaven." Yong Mi was ordained to deacon's and elder's orders by Bishop Kingsley. When he first went to a Christian church he found fault with two things: hymns of praise to the Lord of heaven and earth were sung to common popular song tunes, and the people stood to pray—not assuming a humble and reverential attitude. His feeling toward the Bible and the Sabbath at the very beginning of his Christian life is thus described: "I hungered and thirsted for the reading of the Holy Scriptures, but I did not know how to bring out the meaning. If very little only was plain to me it gave me added joy. I often went to Chong Seng Sang to ask Rev. Mr. Maclay to explain a passage to me. He told me that he read the Bible frequently in the evening, kneeling; and if the meaning were not clear he prayed the Holy Spirit to reveal it. In the same manner, accordingly, I studied the Bible each night, kneeling. By day, as I worked at painting, a portion of the Bible lay at my left hand to read as I mixed paints with the right. Sometimes two or three others who were seekers after truth came together with me, and we conferred upon our mutual experience and the knowledge we had attained. Often on Sabbath the missionary preacher used for his text the very passage of Scripture which I at the time most wished explained. So, gradually, I profited in the things of the Gospel. I revered the Sabbath of the Lord as most precious—so great regard, so great affection, so great gladness in the day, that too slowly it came, and all too quickly passed away." Here is what he thinks was one of the faults of his early preaching: "Although I early had ardor to exhort men, my words were mostly declamatory against the wickedness of the world. I regarded men's faults as a controversialist, pleased when, in debate, my opponents were humbled and silenced. Notwithstanding this was somewhat in accord with the necessity of the time, truly I was deficient in tenderness and affection."

At first he was afraid to leave his trade and go about preaching, lest people should say, "This young man wishes not to work, but has a very ambitious spirit." Friends, when they first heard him talk, said: "This man, when young, never wished to speak a word. If he spoke it was in a very soft voice. Now, suddenly, he has great courage, and speaks in a loud voice, without ceasing." Strangers also marveled and asked: "How came this man to be so? Why hangs always the name of Jesus upon his lips? Reviled by men with many evil words, why does he not become angry and retort? He does not appear stupid or crazy. Ah, probably he has taken some foreign drug which has bewitched him." When assaulted by a crowd with missiles he praised God aloud for having committed to him the charge of suffering for Jesus. In China, as in America, some poor specimens are among the converts; there was one "whose nature was like a reed. He was fond of eating, disinclined to work. It was difficult to improve him. Gradually he disconnected himself from the Church." Some in China, as in America, are after loaves and fishes. Twenty gamblers who had lost all in a lottery came to the missionary and asked: "How much money shall we receive a month for all becoming Christians?" In one village Yong Mi found several hundred men who declared they were willing to worship God if they were paid cash for it. But in China, as in all lands, are found some noble, heroic, and shining converts. Here is one, Ngoi Cheng Ting: "He tells any man he sees of the joy he experiences—the joy of salvation. He is not eloquent, but his heart is full and it beams in his countenance. He was formerly a mason, but has given up his business to preach Christ, although not a licensed preacher. He has a banner on which are inscribed characters signifying God's power and love, the crucifixion of Christ for the sin of mankind, the Ten Commandments, and his own experiences. This banner he bears on his back as he travels hundreds of miles, everywhere letting men read the inscriptions. . . . He tells his experiences to all, and earnestly prays for those who are not converted. He greatly longs for the Saviour's Gospel to spread quickly over all the earth." Here is another valuable specimen. A wretched vagabond who was seen many times standing outside the chapel listening to Yong Mi's preaching was asked by him why he did not come inside the chapel. He replied, "You are so clean and so grand, how could I enter?" Being asked what he had heard, he said, "Not one sentence which was not exceedingly good." Being exhorted to become a disciple, he shook his head and sighed, as if to say, "That happiness is not for me." Soon he came again, and said, "I wish to ask if the Saviour is willing to receive the most wicked, most unworthy of men?" Being asked if he knew himself to be a sinner, he replied, "Ah, my sins are more than I can tell. All wickedness have I committed." The bystanders confirmed his words, saying: "We all know him, his bad name, his wicked deeds. He has opened gambling places, opium shops. He himself eats opium. All fear him. He has been employed to recover bad debts, because none dare refuse him. Every wickedness has he done. Formerly his father bound him with an iron chain. He loosed it and ran

away." And the poor sinner himself went on: "My heart perceives that it has offended against the law of God and broken all commands. Now, how is salvation possible?" Yong Mi explained the Gospel and prayed with him. The man gave up the opium business and gambling, destroyed his utensils, ceased from all bad practices. The effort to do without opium made him very sick. "One day he lay on the roadside as if dying. All men knew it was a case of opium illness. They tried to draw him into an opium den, telling him that two pipefuls would make him well. He answered, 'Men who have not the opium habit also take sick and die.' He would not touch the drug, and he recovered." He became a fish peddler, and manifested in his business that he was honest, just, and sincere; sold only what was good, and charged only a fair price, not cheating in any way. Everybody discussed this matter of his sudden change to goodness. Men said: "Can such a bad man have become good? No; perhaps he has become a false Christian to deceive the Christian minister in some way." They tried various means to tempt him and to test him, but, failing to move him, they said, "This man is truly a Christian. What magic did the minister use? Has this doctrine power to transform such a bad man into a good one?" Then they went to him and questioned him: "You—man—how or why did you become so changed?" He answered, "It was the power of God which regenerated me. It was the grace of Jesus which saved me. I, Tiong Lung, this man, with no man near me—only the love of Jesus so great that he was willing to receive me—this caused me to live again from the dead." Men kept asking him this question, until finally he said, "I have told you many times over; why are you not willing to believe?" "Thus," writes Yong Mi, "the reputation of Jesus's doctrine became fragrant everywhere. Many people came afterward to have great faith in Tiong Lung. Beforetime men were not willing to trust him with a single cash. Now traders, rich men, and gentle, gave him large sums of silver to take to Foo Chow for the purpose of making purchases. His latter state differs widely from his former and manifests the power of the Holy Spirit to transform the inner heart of man. Tiong Lung still lives, a firm Christian and an honest tradesman, in Lék Tu." In a village which was the center of the idol festivities many were sick with intermittent fever; Yong Mi says he gave them "quinine and the Gospel." Here is Yong Mi's experience with the Church in Ku-cheng, about forty members, mostly poor. These poor people being in need of assistance because of a severe drought, he appealed to the members who were better off to contribute for the relief of the distressed. "It was done; but there was dissatisfaction about the distribution of this fund, one thinking too little had been given him and that another had too much." These began to harbor ill-will against Yong Mi. "Some wished certificates to go and join the English Church. There were also members who gambled and were quarrelsome. One was addicted to opium." Yong Mi says: "Some too favorite members had been treated as is often a precocious child. It is overpetted. It is busy all the day in all manner of activities, till the parents are too weary to eat. One must just have patience with such." There were a few

discreet, consistent, and zealous members, who acted with him to restore tranquillity, and he writes—and his story is like the experience of many a troubled minister: "These circumstances were not unprofitable to me. God used them for my discipline. I had before resorted to secret prayer and fasting, to prevent self-trust and negligence of important matters. Now, again, I felt that it was necessary I should fast. I also, with a few members of like mind, met daily before daylight to pray for the Church. Before long we had help from God. The Church was lifted up. I began holding meetings in private houses in different villages round about. I saw the Church members, ardent in spirit, longing for the Gospel, serving the Lord with gladness of heart." Methodists in China, it seems, have one very peculiar experience: "Certain members of the English Church frequently said, 'The Methodist Episcopal Church is not established,' meaning not a State Church, and caused men to condemn us." In one place Yong Mi preached to his enemies until they were humbled and confessed their wrong, and listened to his preaching so that they forgot their meals. When members of their families came to summon them to dinner they replied, "Hearing this doctrine is better than eating." Once Yong Mi was sent to a hard appointment where no preacher wished to go, and he thought it was because of prejudice against him in the Conference. He thought the missionaries wanted to compel him to retire from the work and therefore gave him a hard place. He says these suspicions were due to a fit of depression of mind. He went to his appointment, thinking to himself: "All things are in God's hand to rule and determine. Dare to doubt? No. I must put away every imagination of my own. Preachers, whether in sorrow or joy, must finish their course. Therefore I, in depressing circumstances, must trust the Lord the more and hope for the manifestation of his power." Going in this spirit, he found on his large circuit a wide open door for the Gospel and won many victories; so that he afterward wrote: "In all things it is best to follow God's guidance. It is not profitable to heed what one sees, hears, or imagines. I have repented of my suspicions concerning my appointment, as a sin." The Chinese are peculiar in the almost superstitious value they set upon every bit of paper which has anything printed on it. "All printed paper is held in great esteem; must not be used for wrapping paper nor trampled under foot; this because of their regard for books and learning." We have societies for almost everything, but the Chinese are one ahead of us; they have a "Society for the Preservation of Lettered Paper," which detects and punishes those who are guilty of misusing printed paper. All through Yong Mi's book the grateful attachment of the native converts to our missionaries comes out in appreciation of the patience and self-denial and loving-kindness of such men as Drs. Wentworth and MacLay and Gibson and S. L. Baldwin; as also testimony to the helpfulness and impressiveness of the visits of our bishops to our missions in China. No testimony can be more important than that of converted heathen and native preachers in the field. This book, with its simple, strong, sincere, heroic story, is a good one for all men to read.

English Lands, Letters, and Kings. By DONALD G. MITCHELL. 12mo, pp. 354. New York: Charles Scribner's Sons. Price, cloth, \$1.50.

Two previous volumes covered the ground "From Celt to Tudor" and "From Elizabeth to Anne." This one treats of "Queen Anne and the Georges." The very name of the author is a guarantee of racy and charming narrative, character study, scenic description, and moralizing. The literary flavor and finish of the book make delightful reading, and knowledge is absorbed without the effort of study. It has been said that the author endows his readers, not merely with his critical opinions, but with his prejudices. We cannot do better than borrow the words of another reviewer: "There is a sly stroke at Gibbon apropos of the marriage which never took place that illustrates the author's skill in suggestive criticism where personal character and literary mastery are thought of together. 'Not a nice person, that Gibbon,' the author seems to say, 'but, dear me! my young friend, if you are going to write history, let me urge you not to meddle with the Decline and Fall of the Roman Empire. That has been done.' One finds out soon enough that Mr. Mitchell has an astonishing respect for Hume and a curious contempt for Rousseau. But he is, on the whole, as tender as he can be with everybody—even with that ideal of malice, Samuel Rogers, one of the best specimens in literary history of a poet made after he was born to something quite different. In his own fashion Mr. Mitchell has given a gallery of portraits, sketched rapidly. All the salient features necessary to complete recognition are there, though perhaps the details are not filled in. Some pictures which another artist might have neglected—for example, that of White of Selborne—are unexpectedly elaborate. The abnormally pious Cowper is as carefully done as the skeptical Hume; and Crabbe, whom the author does not admire, is as fully treated as Wordsworth, for whom he still retains the reverence of his college days. He regrets that he did not make bold to call on Wordsworth in those days, and he still remembers his glimpse of the aged poet one Sunday morning in the little chapel on the Heights of Rydal, when 'from my seat I saw him enter, knowing him on the instant; tall (to my seeming), erect, yet with step somewhat shaky, his coat closely buttoned, his air serious and self-possessed, his features large, mouth almost coarse, hair white as the driven snow, fringing a dome of baldness; an eye with a dreamy expression in it, and seeming to look beyond and still beyond. He carried, too, his serious air into his share of the service, and made his successive responses of "Good Lord, deliver us!" and "Amen!" with an emphasis that rung throughout the little chapel.' As to Chesterfield's *Letters to His Son* the author quotes Samuel Johnson's saying that they taught "the morals of a courtesan and the manners of a dancing master."

Bringing the Sheaves. Gleanings from Harvest Fields in Ohio, Kentucky, and West Virginia. By WILLIAM L. FEE, D.D., of the Cincinnati Conference. Crown 8vo, pp. 663. Cincinnati: Curtis & Jennings. New York: Eaton & Mains. Price, cloth, \$1.50.

This is a refreshing book for the devout Methodist. The author is in the line of spiritual descent from those first itinerants who, a century since, rode the forests of the New World preaching the strange doctrine of a

conscious and full salvation. Though chronologically he belongs to these last times, yet in his consecration, zeal, and methods he links us to Asbury, Lee, and Whatcoat. The territory where he labored has witnessed some of the most heroic struggles of our American Methodism and some of her most remarkable achievements. In her growth through the middle West Dr. Fee seems to have been an important factor. And it is well that the old warrior should now tell the story of his battles. While we may not dwell upon his successive appointments, through a long half century, we are persuaded that his volume is a valuable addition to the historical archives of Ohio, Kentucky, and West Virginia Methodism. But, besides its local value, his history has a lesson for all the preachers of our Methodism. In their hands it would be no mean text-book on the burning question of how to secure revivals. The price that Dr. Fee paid was enthusiastic consecration to the one work of soul saving; the methods that he followed were an implicit reliance upon the office work of the Holy Spirit, the enlistment of the godly members of his churches as his helpers, importunate prayer, pungent preaching, and opportune pastoral work; the results he saw were glorious outpourings and great additions whose very description is a means of grace to the reader. Nor can we think that the day has gone by for the application of the methods which Dr. Fee followed. The chief work of Methodism in the world is to give bread to starving souls, and well will it be if she is not diverted from this great mission. We have already alluded to the singleness of spirit in which Dr. Fee has prosecuted his lifework—and he is now dwelling too happily under the mellow skies of the Beulah land to mistake our words for those of fulsome compliment. He sought no appointments, but went where he was "sent;" he carried his protest against an acceptance of the presiding eldership to the point of threatening to locate, and was sent out upon a district in spite of this protest; he was elected to the General Conference of 1880, though he had so "little ambition" for the honor that he did not permit conversation upon the subject. His mission, in short, as expressed by himself, recalls the solemn vows which are taken at the door of an Annual Conference. "I felt it was my duty," he says, "to give myself wholly to this work, no matter what might be involved in it; no matter what cost or reproach it might bring upon me; that I ought to make full proof of my strength, and that the great business of my life was the conversion of men." His volume of reminiscences is published in response to the request of the Cincinnati Conference in 1884. Its introduction is written by Bishop Foster, a lifelong acquaintance and friend. Its vivid descriptions, as Dr. Fee's "sun of life is going down behind the western hills," should come as an inspiring call to his brethren who are yet gathering their sheaves under the sun of midday.

English Seamen in the Sixteenth Century. By JAMES ANTHONY FROUDE, late Regius Professor of Modern History in the University of Oxford. 8vo, pp. 228. New York: Charles Scribner's Sons. Price, cloth, \$1.75.

These nine lectures were delivered at Oxford in 1894. Froude is too well known to need commendation or characterization. The titles of the

chapters give the contents of the book: I. "The Sea Cradle of the Reformation;" II. "John Hawkins and the African Slave Trade;" III. "Sir John Hawkins and Philip the Second;" IV. "Drake's Voyage Round the World;" V. "Parties in the State;" VI. "The Great Expedition to the West Indies;" VII. "Attack on Cadiz;" VIII. "Sailing of the *Armada*;" IX. "Defeat of the *Armada*." Put this book with Charles Kingsley's *Westward Ho*, and read the great story of those great days told in both, and no man can wonder at England's pride in her thousand years of history, and no American can fail to feel a thrill of exultation over his own ancestral share in that heroic history nor suppress a throb of admiration at the deeds and victories of English-speaking men.

MISCELLANEOUS.

Illustrative Notes, 1897. A Guide to the Study of the International Sunday School Lessons.

With Original and Selected Comments, Methods of Teaching, Illustrative Stories, Practical Applications, Notes on Eastern Life, Library References, Maps, Tables, Pictures, and Diagrams. By JESSE LYMAN HURLBUT and ROBERT REMINGTON DOHERTY. 8vo, pp. 376. New York: Eaton & Mains. Cincinnati: Curtis & Jennings. Price, cloth, \$1.25.

This book is a valuable commentary upon the International Sunday School Lessons for 1897, as found in Acts and various of the epistles. Besides such faithful interpretations of the text as have been written by the editors themselves, quotations have been made from nearly three hundred eminent authorities in modern biblical interpretation. In addition to which the "hints" provided for the use of teachers, the pertinent illustrative anecdotes, the tables and maps inserted, and the many graphic illustrations spread through the volume make it all that could be desired as a practical handbook for adult Sunday school workers. It is, in fact, a worthy issue in a long line of invaluable lesson helps. The comprehensive claim that it makes on its title-page of manifold aids to lesson study seems borne out by the facts in the case. For the results which have been reached it is only just to mention in commendation the name of Dr. Hurlbut, editor-in-chief of our Sunday school publications, and of Dr. Doherty, whose constant and wise workmanship has enriched the issue. All Sunday school teachers and adult scholars should add to their facilities in lesson study for 1897 by the ownership of the volume.

A Lone Woman in Africa. Six Years on the Kroo Coast. By AGNES MCALLISTER, Missionary under Bishop William Taylor. 12mo, pp. 295. New York: Eaton & Mains. Cincinnati: Curtis & Jennings. Price, cloth, \$1.

No more readable book than this has appeared in many a day. The story is told in a straightforward, simple manner, with no effort at embellishment, and yet from the very beginning the reader's attention is so aroused that the desire to finish it at one sitting is well-nigh irresistible. We can scarcely imagine how anyone who follows Miss McAllister through the narrative can fail to become inspired with the "enthusiasm of humanity" which led her to welcome sacrifices that are inseparable from a life of mission work in the Dark Continent. Not the least interesting portion

of the narrative is the author's description of her divine call to go to Africa. Thinking one evening that she heard a rap at the door, she opened it only to find that no one was visible; but she "heard a voice plainly say, 'I want you to become a missionary. . . . Will you go?'" Hesitating to reply, the burden upon her soul became intolerable; but at last, like St. Paul, she became "obedient unto the heavenly vision," answered "Yes, Lord," and "so it was all settled." Given the relation of this experience, her subsequent devotion to the Master's work is rendered easy of comprehension. A few pages suffice to describe her conversion, the "call to the work," and the journey to Liberia; the remainder of the volume describes her personal experiences among the heathen, and the manners and customs of the various tribes with whom she came in contact during the six years of her residence at Garraway. That the Lord has abundantly blessed her labors, "confirming the word with signs following," is one of the many wholesome conclusions to be drawn from this unpretentious, but none the less charming, volume.

Origin and Development of the Nicene Theology, with Some Reference to the Ritschian View of Theology and History of Doctrine. Lectures delivered on the L. P. Stone Foundation at Princeton Theological Seminary, in January, 1896. By HUGH M. SCOTT, D.D., Professor of Ecclesiastical History in Chicago Theological Seminary. 8vo, pp. 390. Chicago: Chicago Theological Seminary Press. Price, cloth, \$2.

A book by a specialist for specialists, and of very little value to anyone else. It claims to be, and so far as we know undoubtedly is, "the first attempt in English to outline the growth of the Nicene theology with any real reference to the work of the school of Ritschl." It is a thoroughly German production, vigorously defending orthodox Christology against Harnack, Pfleiderer, Nitzsch, Schultz, Loofs, Zahn, Kaftan, Hermann, and great numbers of others. The pages bristle with these names, and are laden with their opinions. Defective views of all sorts are set right, and recondite lines of development are traced in respect to many doctrines. A vast amount of scholarship is shown, and good work is done, but the circle of those who will be interested in these exceedingly abstruse and abstract dogmatics must, we think, be very small.

In His Footsteps. A Record of Travel to and in the Land of Christ, with an Attempt to Mark the Lord's Journeyings in Chronological Order from His Birth to His Ascension. By WILLIAM E. MCLENNAN. 12mo, pp. 111. New York: Eaton & Mains. Price, cloth, 50 cents.

This is a well-planned and successfully executed endeavor to make the life of Christ more interesting to young people. A teacher takes his pupils from New York to Bethlehem, then from Bethlehem to Nazareth, and so on in the footsteps of the Master until at Bethany those sacred feet are lifted from earth. Views, charts, and maps in abundance help to make the scenes more vivid and the routes more real. The references to Scripture are also very complete, and the chronology follows the high authority of Andrews. It is evident that the best sources of information have been drawn on in the preparation of this handbook, and only good can follow from its proper use. Dr. Schell particularly recommends it to those having in charge Epworth League juniors.

INDEX.

- Africa, Northern, etc., Christianity and Mohammedanism in: *Kidder*, 528.
 Africa, The Developments in (Miss. Rev.), 804.
 After Capitalism, What? *Bishop*, 366.
 Aim, Loss of, in the Ministry (Itin. Club), 795.
 "Altchristlichen Litteratur in den ersten drei Jahrhunderten, Geschichte der" (For. Out.), 811.
 American Bible Society as Missionary Agency (Miss. Rev.), 803.
 American Board Mission in Turkey, The (Miss. Rev.), 481.
 Amusements, Law of Methodist Episcopal Church, etc.: *Sibley, McClesney*, 284, 289.
 Ananias, Paul and, before Sanhedrin at Jerusalem: *Bowman*, 570.
 Ancient Coins, Educational Functions of: *Bristol*, 874.
 Anglo-Chinese Colleges, Application for Students of (Miss. Rev.), 145.
 "Anothem"—A Word Study (Arena), 792.
 Appointment, The Power of (Notes and Dis.), 294.
 Arabia, etc., Christianity and Mohammedanism in: *Kidder*, 528.
 Archaeology and Old Testament Criticism (Arch. and Bib. Res.), 130.
Armstrong: The Return to Faith, 66.
 Articles for *Review*, contributed (Notes and Dis.), 363.
 Aryanism, Revived, in Connection with Modern Theistic Movement in India: *Brooks*, 559.
 Assurance, Recent Discussion of Doctrine of (For. Out.), 324.
 Austria, Methodism in (For. Out.), 658.
 Austrian Retrograde Political Movement, An (For. Out.), 480.
 Balzac, The Moral Influence of: *Tuttle*, 60.
 Baptists of Sweden and Finland (For. Out.), 487.
 "Baptized for the Dead," etc. (Itin. Club), 468.
Beggs: The Mormon Problem in the West, 754.
 Benevolences, Our: *Herrick*, 205.
 Berger, Arnold E. (For. Out.), 147.
 Berlin Society for Diffusion of Christian Literature (For. Out.), 659.
 Bible, How to Study the (Itin. Club), 471, 974.
 Bible as a Strain of Music (Notes and Dis.), 948.
 Bible Society, American, as a Missionary Agency (Miss. Rev.), 803.
 Biblical Criticism and the Task of the Preacher (For. Out.), 812.
 Biblical Criticism, Conditions of Authoritative: *Buttz*, 191.
 Bibliotist, A Rising Conservative (Arch. and Bib. Res.), 477.
Bigham: The New Psychology, 345.
Bishop: After Capitalism, What? 366.
 Bishops, Inadvisability of Districting (Notes and Dis.), 299.
 Boetticher, Carl (For. Out.), 985.
 Book Reviews as Contributed Articles (Notes and Dis.), 363.
Bovard: Benjamin Franklin Cray, D.D., 177.
Bowman: Paul and Ananias before the Sanhedrin at Jerusalem, 570.
Bristol: Educational Functions of Ancient Coins, 874.
 British Museum, Cylinders in the (Arch. and Bib. Res.), 799.
Brooks: Revived Aryanism in Connection with Modern Theistic Movement in India, 559.
Buttz: Conditions of Authoritative Biblical Criticism, 191.
 Capitalism, After, What? *Bishop*, 366.
 Carbon Compound, The (Arena), 630.
Carroll: Misrepresentations of Missions and Missionaries, 273.
 Catholic Propaganda in Germany, A New Roman (For. Out.), 487.
 Catholicity: *Reed*, 377.
 "Catholics, Our Attitude toward Roman," An Exception Taken (Arena), 791.
Chaffee: Comparative Religion, 409.
 Character, The Forces which Determine: *Fairall*, 29.
 "Characteristik des religiösen Standpunkt des Erasmus, Zur" (For. Out.), 800.
 Chinese Literati in Peking University: *Taft*, 921.
 Christ, Posthumous Humanity of (Arena), 789.
 Christian Conception of God, The: *Odell*, 728.
 Christian Literature, Berlin Society for Diffusion of (For. Out.), 659.
 "Christian" Rationalism (Notes and Dis.), 445.
 Christianity and Mohammedanism in Arabia, etc.: *Kidder*, 528.
 Church, Obligations to Educational Institutions (Itin. Club), 640.
 Church History, The Literary Development of: *Hurst*, 681.
 Church in Madagascar, The Protestant (For. Out.), 659.
 Church Membership, The Necessity of: *Lance*, 902.
 Church Papers for Sunday Reading (Arena), 463.
 Civil Service Reform (Notes and Dis.), 776.
 Civilization, Bearing of Confucianism on (Miss. Rev.), 651.
 "Clemens von Alexandrien, Der neuteamentliche Schriftcanon und" (For. Out.), 483.
Coe: The Theoretical and the Practical, 394.
 Coins, Educational Functions of Ancient: *Bristol*, 874.
 Coles, Abraham, the Physician-Poet: *Tuttle*, 580.
 Comforter, The Minister As (Itin. Club), 469.
 Comparative Religion: *Chaffee*, 409.
 Conditions of Authoritative Biblical Criticism: *Buttz*, 191.
 Conference Course of Study, Progress in, etc. (Itin. Club), 135.

- Confucianism, The Bearing on Civilization (Miss. Rev.), 651.
 Congo Free State, The (Miss. Rev.), 982.
 Congregations, How to Win (Itin. Club), 133.
Conn: Three Great Epochs of World Evolution, 885.
 Conservative Force, The Ministry as a (Itin. Club), 971.
 Constitution of the Methodist Episcopal Church, The: *Pearson*, 260.
 Contingency, Foreknowledge and (Arena), 308, 790.
 Contributed Articles for Review (Notes and Dis.), 293.
 Countess, A Missionary (For. Out.), 487.
 Course of Study, Progress in Conference, etc. (Itin. Club), 135.
Cowgill: Language as a Fine Art, 940.
 Crane's Holiness, etc., Dr. Whedon on (Notes and Dis.), 109.
 Crary, Benjamin Franklin, D.D.: *Bovard*, 177.
 Criticism, Archaeology and Old Testament (Arch. and Bib. Res.), 136.
 Criticism, Biblical, and the Task of the Preacher (For. Out.), 812.
 Criticism, Conditions of Authoritative Biblical: *Buttz*, 191.
Crowder: The Relations of Knowledge and Feeling in Spirituality, 552.
Curnick: New England Liberal Theology, 569.
 Cylinders in the British Museum (Arch. and Bib. Res.), 799.
 Debts of Missionary Societies (Miss. Rev.), 981.
 Declaration of 1888, That Pseudo-Judicial, etc.: *Warren*, 81.
 Declaration of 1888, The Real: *Reynolds*, 87.
 Did Paul Preach on Mars' Hill? *Parsons*, 546.
 "Did Paul Preach on Mars' Hill?" (Arena), 969.
 Diocese and District (Arena), 462.
 Diplomatic Storm Centers (Notes and Dis.), 947.
 Districting Bishops, Inadvisability of (Notes and Dis.), 299.
 "Divine Comedy," The: *Kuhns*, 242.
 Divine Immanence, Doctrine of the: *Graham*, 35.
 Doctrine of the Future Life in Book of Job: *Plantz*, 45.
 Doctrine of the Holy Spirit, The: *Merrill*, 513.
 "Dogmatique chrétienne (For. Out.), 810.
Downey: Methods and Principles, A Study in Methodist Polity, 420.
Du Bose: Bishop Haygood as a Philosopher and Reformer, 587.
 Ecclesiastics and Philo (Arch. and Bib. Res.), 646.
 Educational Functions of Ancient Coins: *Briestol*, 874.
 Educational Institutions, Obligations of Church to (Itin. Club), 640.
 Egypt, etc., Christianity and Mohammedanism in: *Kidder*, 528.
 Egyptian Monuments, Israel and (Arch. and Bib. Res.), 976.
 Egyptians, The Wisdom of the: *Fradenburgh*, 229.
 Elective Judiciary, An (Notes and Dis.), 444.
 Eisenhans, Theodore (For. Out.), 146.
 Emerson as a Philosopher: *Lockwood*, 702.
 Entire Sanctification (Arena), 788.
 "Epiktet und sein Verhältnis zum Christenthum, Der Stofker" (For. Out.), 988.
 Epistemology of the Saints, The (Notes and Dis.), 120.
 "Erasmus, Zur Charakteristik des religiösen Standpunkt" (For. Out.), 809.
 Ethical Culturists, Suggestions to (Notes and Dis.), 776.
 "Eureka," Edgar A. Poe's Addenda, etc., 9.
 "Eureka," Poe's, and Addenda (Notes and Dis.), 111.
 Evolution, Pure Religious (Notes and Dis.), 629.
 Evolution, The Three Great Epochs of World: *Conn*, 885.
 Ewald, Paul (For. Out.), 653.
 Exegetical—Heb. vi, 4-6 (Itin. Club.), 973.
 Exegetical—Rom. v, 1 (Itin. Club), 797.
 Exegetical—Rom. ix, 8 (Itin. Club), 311.
 Exegetical Theology (Notes and Dis.), 293.
 "Exorcismus in Herzogtum Braunschweig seit den Tagen der Reformation," Der (For. Out.), 810.
 Experience of Life, The Ripening (Notes and Dis.), 450.
Fairall: The Forces which Determine Character, 29.
 Faith, Phases of: *Hammell*, 437.
 Faith, The Return to: *Armstrong*, 66.
 Feeling in Religion, Thought and (Notes and Dis.), 293.
 Feeling in Spirituality, Knowledge and, etc.: *Crowder*, 552.
 "Feeling in Spirituality, Knowledge and" (Arena), 963.
 Fever for Universities, Danger of the (Notes and Dis.), 442.
 Fiction, Studies in Recent: *Townsend*, 911.
 Finland, Baptists of Sweden and (For. Out.), 457.
 Forces which Determine Character, The: *Fairall*, 29.
 Foreign Fields, Methodist Polity in (Miss. Rev.), 141.
 Foreign Missions, A Quadrennium of Methodist (Miss. Rev.), 478.
 Foreknowledge and Contingency (Arena), 308, 790.
 Formosa, Affairs in (Miss. Rev.), 650.
 Four Years Ago—A Remembrance (Notes and Dis.), 630.
Fradenburgh: The Wisdom of the Egyptians, 229.
 "François d'Assisi, Vie de" (For. Out.), 654.
 Friendly Response to Friendly Appeal [Warren's Reply to Reynolds on Eligibility of Women], (Arena), 306.
 Friendly Word with Critics (Arena), 125.
 Future Life in Book of Job, Doctrine of: *Plantz*, 45.
 General Conference, Perils of (Notes and Dis.), 293.
 General Conference of German Society for Advancement of Morality (For. Out.), 825.
 German Society for Advancement of Morality, General Conference of (For. Out.), 825.
 German Work in the United States (Miss. Rev.), 479.
 Germany, New Roman Catholic Propaganda in (For. Out.), 487.
 Germany, The Christian Socialist Party of (For. Out.), 814.
 "Geschichte der altchristlichen Litteratur in den ersten drei Jahrhunderten" (For. Out.), 811.
 "Glaube und seine Bedeutung für Erkenntniss, Leben, und Kirche," etc., "Der" (For. Out.), 988.
 God, The Christian Conception of: *Odell*, 728.
 Godet, F. (For. Out.), 984.
Graham: Doctrine of the Divine Immanence, 35.
 Grünberg, Paul (For. Out.), 808.

- Hannell*: Phases of Faith, 437.
Harnack, Professor, in the Role of an Apologist (For. Out.), 989.
Haupt, Erich (For. Out.), 482.
Haupt's Polychrome Old Testament (Arch. and Bib. Res.), 644.
Haygood, Bishop, as a Philosopher and Reformer: *Du Bose*, 587.
Haygood, Death of Bishop (Notes and Dis.), 293.
 Hebrew Text of the Old Testament, The (Arch. and Bib. Res.), 473.
 Heb. vi. 4-6, Exegesis (Itin. Club), 973.
Herrick: Our Benevolences, 305.
 Historical Perspective (Notes and Dis.), 115.
 Holiness, Whedon on Dr. Crane's Book (Notes and Dis.), 109.
Hollweck, Joseph (For. Out.), 807.
 Holy Spirit, The Doctrine of the: *Merrill*, 513.
Homer, Writing in (Arch. and Bib. Res.), 139.
 Hospital in Jerusalem, The (For. Out.), 153.
 "Huldreich Zwingli," etc. (For. Out.), 988.
 Humanity of Christ, Posthumous (Arena), 780.
Hunt, Death of Sandford, D.D., 441.
Hurst: The Literary Development of Church History, 681.
 Ideals, The Minister's (Itin. Club), 639.
 Immanence, Doctrine of the Divine: *Graham*, 35.
 India, Aryanism in Connection with Modern Theistic Movement in: *Brooks*, 559.
 India, Converts and their Theology (Miss. Rev.), 145.
 India, Our Methodist Work in, etc. (Miss. Rev.), 806.
 Individualism and Socialism (Notes and Dis.), 617.
 Inspiring Chapter in Methodist History, An: *Mudge*, 19.
 Intellect, The Public Duties of the Trained (Notes and Dis.), 782.
 Israel and Egyptian Monuments (Arch. and Bib. Res.), 976.
 Italy, Church of the Waldenses in (For. Out.), 659.
 Japan, Missionary Problems in (Miss. Rev.), 319.
 Jerusalem, The Hospital in (For. Out.), 153.
 Job, Doctrine of Future Life in Book of: *Planitz*, 45.
Jones: The Philosophy of Prayer, 77.
 "Joodsche achtergrond van den Brief aan de Romeinen, De" (For. Out.), 484.
 Judicial Declaration of 1888, That Pseudo-, etc.: *Warren*, 81.
 Judicial Declaration of 1888, The Real: *Reynolds*, 87.
 Judiciary, An Elective (Notes and Dis.), 444.
Kahl, Wilhelm (For. Out.), 321.
Keats, John, etc.: *Kenyon*, 353.
Kenyon: Dante Gabriel Rossetti and His Sister Christina, 745.
Kenyon: John Keats, etc., 353.
Küdder: Christianity and Mohammedanism in Arabia, etc., 528.
 "Kirchengeschichte, Lehrbuch der" (For. Out.), 655.
 Knowledge and Feeling in Spirituality, The Relations of: *Crowder*, 532.
 "Knowledge and Feeling in Spirituality" (Arena), 963.
Krenkel, Max (For. Out.), 146.
Kuhns: The "Divine Comedy," 242.
Lance: The Necessity of Church Membership, 902.
 Land, The Value of (Arena), 467, 633.
 Land, The Value of; Reply to Drs. Wheeler and Steele (Arena), 966.
 Language as a Fine Art: *Concill*, 940.
 Law of Methodist Episcopal Church as to Amusements, etc.: *Sibley*, *McChesney*, 284, 289.
 "Lehrbuch der Kirchengeschichte" (For. Out.), 655.
 "Lehrbuch der Religionsgeschichte" (For. Out.), 656.
 Letter and Spirit (Notes and Dis.), 777.
 Li Hung Chang, Applications of, for Students, etc. (Miss. Rev.), 145.
 Liberal Theology, New England: *Curnick*, 599.
 "Libris Prohibitis Commentarii, De" (For. Out.), 485.
 Life, The Ripening Experience of (Notes and Dis.), 450.
 Literary Development of Church History, The: *Hurst*, 681.
 Literary Interest of *Review* (Notes and Dis.), 109.
 Literature, Berlin Society for Diffusion of Christian (For. Out.), 659.
 "Litteratur in den ersten drei Jahrhunderten, Geschichte der altchristlichen (For. Out.), 811.
 Liturgical Developments of New Testament Times: *Reeder*, 926.
Lockwood: Emerson as a Philosopher, 702.
 Lord's Supper, Recent Disputes Relative to (For. Out.), 657.
 Loss of Aim in the Ministry (Itin. Club), 795.
 Luther on Relation of Human Will to Doctrine of God (For. Out.), 149.
McChesney: Law of Methodist Episcopal Church as to Amusements, etc., 289.
McCreary on Sociology (Arena), 657.
McCreary's Reply to his Critic (Arena), 967.
MacDonald: The Personal Element in Social Reform, 403.
McDonnell: The New Municipal Movement, 735.
 Madagascar, Protestant Church in (For. Out.), 659.
 Madagascar, The Situation in (Miss. Rev.), 143.
 Mars' Hill, Did Paul Preach on? *Parsons*, 546.
 "Mars' Hill, Did Paul Preach on?" (Arena), 969.
 Matter—Organic and Inorganic (Arena), 309.
 Measures and Opinions, New (Itin. Club), 794.
Meinhold, J. (For. Out.), 652.
 Membership, Necessity of Church: *Lance*, 902.
Mendenhall, J. W.: A Remembrance (Notes and Dis.), 620.
Merrill: The Doctrine of the Holy Spirit, 513.
 Methodism, The Tasks of (Notes and Dis.), 625.
 Methodism in Austria (For. Out.), 658.
 Methodist Episcopal Church, Law as to Amusements, etc.: *Sibley*, *McChesney*, 284, 289.
 Methodist Episcopal Church, The Constitution of: *Pearson*, 260.
 Methodist Episcopal Church in the South: *Stevenson*, 384.
 Methodist Episcopal Church in the United States of America: *Neely*, 213.
 Methodist Foreign Missions, A Quadrennium of (Miss. Rev.), 478.
 Methodist History, An Inspiring Chapter in: *Mudge*, 19.
 Methodist Polity, A Study in, etc.: *Downey*, 430.

- Methodist Polity in Foreign Fields (Miss. Rev.), 141.
- Methodist Work in India, etc. (Miss. Rev.), 806.
- Methods and Principles, etc., *Downey*, 420.
- Minister as a Comforter, The (Itin. Club), 469.
- Minister's Ideals, The (Itin. Club), 639.
- Ministerial Rests (Itin. Club), 312.
- Ministry, Loss of Aim in (Itin. Club), 795.
- Ministry as a Conservative Force, The (Itin. Club), 971.
- "Miracle, La notion biblique du" (For. Out.), 323.
- Mission in Turkey, The American Board (Miss. Rev.), 481.
- Missionaries in India, Criticism of (Miss. Rev.), 145.
- Missionaries in Turkey, American (Miss. Rev.), 144.
- Missionary Agency, American Bible Society as (Miss. Rev.), 836.
- Missionary Countess, A (For. Out.), 487.
- Missionary Problems in Japan (Miss. Rev.), 319.
- Missionary Societies, Debts of (Miss. Rev.), 981.
- Missions, A Quadrennium of Methodist Foreign (Miss. Rev.), 478.
- Missions, Study of in Theological Seminaries (Miss. Rev.), 318.
- Missions and Missionaries, Misrepresentations of: *Carroll*, 275.
- Mohammedanism in Arabia, etc., Christianity and: *Kidder*, 528.
- Moral Influence of Balzac, The: *Tuttle*, 60.
- Morality, General Conference of German Society for Advancement of (For. Out.), 325.
- Mormon Problem, A Reply from the Utah Mission (Arena), 962.
- Mormon Problem, Article on (Notes and Dis.), 947.
- Mormon Problem in the West, The: *Beggs*, 754.
- Mudge: An Inspiring Chapter in Methodist History, 19.
- Mudge's Answer to His Critics (Notes and Dis.), 109.
- Mudge's Friendly Word with His Critics (Arena), 125.
- Municipal Movement, The New: *McDowell*, 735.
- Music, Bible as a Strain of (Notes and Dis.), 948.
- "Nachfolge Christi und die Predigt der Gegenwart, Die" (For. Out.), 987.
- Necessity of Church Membership: *Lance*, 942.
- Neely*: The Methodist Episcopal Church in the United States of America, 213.
- Nelson*: Paul's Psychology, 722.
- "Neutestamentliche Schriftkanon und Clemens von Alexandrien, Der" (For. Out.), 483.
- New England Liberal Theology: *Curnick*, 599.
- New Measures and New Opinions (Itin. Club), 794.
- New Municipal Movement, The: *McDowell*, 735.
- New Psychology, The: *Bigham*, 345.
- New Testament, Socialism and: *Wheeler*, 865.
- New Testament Times, Liturgical Developments of: *Reeder*, 926.
- New Testament Writings, Old and, New Method of Treating (For. Out.), 150.
- "Notion biblique du miracle, La" (For. Out.), 323.
- Odell*: The Christian Conception of God, 728.
- Old and New Testament Writings, New Method of Treating (For. Out.), 150.
- Old Testament, Haupt's Polychrome (Arch. and Bib. Res.), 644.
- Old Testament, The Hebrew Text of the (Arch. and Bib. Res.), 473.
- Old Testament Criticism, Archaeology and (Arch. and Bib. Res.), 136.
- Opinions, Measures and, New (Itin. Club), 794.
- Our Benevolences: *Herrick*, 205.
- Palestine Exploration Fund, Report of the (Arch. and Bib. Res.), 392.
- Papers for Sunday Reading, Church (Arena), 463.
- Parliament of Religions as Seen on Foreign Mission Fields (Miss. Rev.), 648.
- Parsons*: Did Paul Preach on Mars' Hill? 546.
- "Paul, La Vue future d'après Saint" (For. Out.), 149.
- Paul and Ananias Before the Sanhedrin at Jerusalem: *Bowman*, 570.
- Paul on Mars' Hill, Did he Preach? *Parsons*, 546.
- "Paul on Mars' Hill, Did he Preach?" (Arena), 969.
- Paul's Psychology: *Nelson*, 722.
- Pearne*: History of the Third Restrictive Rule, 430.
- Pearson*: The Constitution of the Methodist Episcopal Church, 200.
- Peking University, Chinese Literature in: *Taft*, 921.
- Personal Element in Social Reform, The: *MacDonald*, 403.
- Perspective, Historical (Notes and Dis.), 115.
- Phases of Faith: *Hammell*, 457.
- Philo, Ecclesiasticus and (Arch. and Bib. Res.), 646.
- "Philosophie d'Ernest Renan, La" (For. Out.), 148.
- Plantz*: Doctrine of Future Life in Book of Job, 45.
- Poe's Addenda, Edgar A., etc., 9.
- Poe's "Eureka," and Addenda (Notes and Dis.), 111.
- Political Reform, A: *Sibley*, 610.
- Polity, A Study in Methodist, etc.: *Downey*, 420.
- Polity, Methodist, in Foreign Fields (Miss. Rev.), 141.
- Polychrome Old Testament, Haupt's (Arch. and Bib. Res.), 644.
- Posthumous Humanity of Christ (Arena), 789.
- Power of Appointment, The (Notes and Dis.), 294.
- Practical, The Theoretical and the: *Coe*, 394.
- Prayer, The Philosophy of: *Jones*, 77.
- Preacher and Biblical Criticism, etc. (For. Out.), 812.
- Preacher's Need of Seclusion (Notes and Dis.), 441.
- Protestant Church in Madagascar, The (For. Out.), 650.
- Pseudo-Judicial Declaration of 1888, That, etc.: *Warren*, 81.
- Psychology, Paul's: *Nelson*, 722.
- Psychology, The New: *Bigham*, 345.
- Public Duties of the Trained Intellect, The (Notes and Dis.), 782.
- Rationalism, "Christian" (Notes and Dis.), 445.
- Reading, Church Papers for Sunday (Arena), 463.
- Real Judicial Declaration of 1888, The: *Reynolds*, 87.

- Reason and Sentiment as Factors in Social Progress: *Super*, 94.
- Recent Fiction, Studies in: *Townsend*, 911.
- Reed: Catholicity, 377.
- Reeder: Liturgical Developments of New Testament Times, 935.
- Reform, A Political: *Sibley*, 610.
- Reform, The Personal Element in Social: *MacDonald*, 403.
- Relations of Knowledge and Feeling in Spirituality, The: *Crowder*, 552.
- Religion, Comparative: *Chaffee*, 409.
- Religion both Thought and Feeling (Notes and Dis.), 293.
- Religionsgeschichte, Lehrbuch der (For. Out.), 656.
- Religious Evolution, Pure (Notes and Dis.), 629.
- "Renan, La philosophie d'Ernest" (For. Out.), 148.
- Restrictive Rule, History of the Third: *Pearne*, 430.
- Rests, Ministerial (Itin. Club), 312.
- Return to Faith, The: *Armstrong*, 66.
- Review, Contributed Articles for (Notes and Dis.), 293.
- Review, Literary Interest of (Notes and Dis.), 109.
- Reviews and Magazines:
- African Methodist Episcopal Church Review, 491; American Catholic Quarterly, 157; American Kitchen Magazine, 157; Bibliotheca Sacra, 327, 491, 661, 819, 902; Catholic World, 157; Chautauquan, 157, 328, 488, 491, 905; Christian Literature, 157, 328, 491, 902; Edinburgh, 154, 326, 816; Forum, 663; Homiletic, 157; London Quarterly, 327, 815, 903; Lutheran Quarterly, 327; Methodist Magazine, 157, 997; Methodist Review of the Church South, 155, 662, 818, 997; Missionary Review, 328, 663; New Church Review, 328, 491, 997; New England Historical and Genealogical Register, 328; New World, 157, 490, 819, 997; Nineteenth Century, 326, 662, 817, 997; North American, 155, 328, 491, 660, 815, 997; Our Day, 157; Preachers' Magazine, 157, 663; Presbyterian and Reformed, 328, 996; Presbyterian Quarterly, 994; Quarterly of the United Brethren, 328; Review of Reviews, 663; The Study, 488; Treasury, 157; Yale, 154, 663.
 - Revised Text in 1 Tim. iii, 16 (Itin. Club), 642.
 - Revised Version, How Shall the Church Utilize the? (Itin. Club), 131.
 - Revived Aryanism in Connection with Modern Theistic Movement in India: *Brooks*, 559.
 - Reynolds: The Real Judicial Declaration of 1888, 87.
 - Reynolds, Warren's Reply to (Arena), 306.
 - Reynolds' Reply to Warren (Arena), 308.
 - Ripening Experience of Life, The (Notes and Dis.), 450.
 - Ritschl, Otto (For. Out.), 807.
 - Roman Catholic Propaganda in Germany, A New (For. Out.), 487.
 - "Roman Catholics, Our Attitude toward," An Exception Taken (Arena), 791.
 - Rom. v, 1, Exegetical (Itin. Club), 797.
 - Rom. ix, 3, Exegetical (Itin. Club), 311.
 - "Romeinen, De Joodsche Achtergrond van den Brief aan de" (For. Out.), 484.
 - Rossetti, Dante Gabriel, and his Sister Christina: *Kenyon*, 743.
 - Russia, Sunday School Work in (For. Out.), 659.
 - Saints, The Epistemology of the (Notes and Dis.), 130.
 - Sanctification, Entire (Arena), 788.
 - Sanhedrin at Jerusalem, Paul and Ananias before: *Bowman*, 570.
 - Schäder, E. (For. Out.), 652.
 - Schimmelmann, Countess (For. Out.), 487.
 - Schools of Theology, Our (Notes and Dis.), 818.
 - Seclusion, Preachers' Need of (Notes and Dis.), 441.
 - Sentiment, Reason and, in Social Progress: *Super*, 94.
 - Sibley*: A Political Reform, 610.
 - Sibley*: Law of Methodist Episcopal Church as to Amusements, etc., 284.
 - Social Progress, Reason and Sentiment as Factors in: *Super*, 94.
 - Social Reform, The Personal Element in: *MacDonald*, 403.
 - Socialism, Individualism, and (Notes and Dis.), 617.
 - Socialism and the New Testament: *Wheeler*, 895.
 - Socialist Party of Germany, The Christian (For. Out.), 814.
 - Socialists, The Latest Congress of (For. Out.), 153.
 - Sociology, Dr. McCreary on (Arena), 637.
 - Sociology, McCreary's Reply to Critic (Arena), 967.
 - Solomon's Song, "An Answer to the Question" (Arena), 635.
 - Solomon's Song—"Of What Use is It?" (Arena), 130.
 - Soul a Substantial Entity, The (Arena), 465.
 - South, The Methodist Episcopal Church in the: *Stevenson*, 384.
 - South American Opportunity, The (Miss. Rev.), 980.
 - Spirit, Letter and (Notes and Dis.), 777.
 - Spirit, The Doctrine of the Holy: *Merrill*, 513.
 - "Spirituality, Knowledge and Feeling in" (Arena), 963.
 - Spirituality, Relations of Knowledge and Feeling in: *Crowder*, 552.
 - Stevenson*: The Methodist Episcopal Church in the South, 384.
 - "Stolker Epiktet und sein Verhältnis zum Christenthum, Der" (For. Out.), 988.
 - Storm Centers, Diplomatic (Notes and Dis.), 947.
 - Strain of Music, The Bible as (Notes and Dis.), 948.
 - Studies in Recent Fiction: *Townsend*, 911.
 - Study, Progress in Conference Course during 1895 (Itin. Club), 135.
 - Subjective Theology (Arena), 970.
 - Sunday Reading, Church Papers for (Arena), 463.
 - Sunday School Work in Russia (For. Out.), 659.
 - Super*: Reason and Sentiment as Factors in Social Progress, 94.
 - Sweden and Finland, Baptists of (For. Out.), 487.
 - Syriac Codex and Virgin Birth, The Newly Discovered (For. Out.), 152.
 - Taft*: Chinese Literati in Peking University, 921.
 - Tasks of Methodism, The (Notes and Dis.), 625.
 - Telford*: Westminster Abbey, 758.
 - Theistic Movement in India, Revived Aryanism in Connection with: *Brooks*, 559.
 - Theological Seminaries, Study of Missions in (Miss. Rev.), 318.
 - Theology, Exegetical (Notes and Dis.), 293.
 - Theology, New England Liberal: *Curnick*, 599.
 - Theology, Our School of (Notes and Dis.), 618.
 - Theology, Subjective (Arena), 970.

Theoretical and the Practical, The: *Coe*, 394.
 Third Restrictive Rule, History of: *Pearne*, 430.
 Thought and Feeling in Religion (Notes and Dis.), 293.
 Three Great Epochs of World Evolution: *Conn*, 885.
 Tiefenthal, P. (For. Out.), 984.
 Townsend: Studies in Recent Fiction, 911.
 Trained Intellect, The Public Duties of (Notes and Dis.), 782.
 Turkey, American Board Mission in (Miss. Rev.), 481.
 Turkey, American Missions in (Miss. Rev.), 144.
 Tuttle: Abraham Coles, the Physician-Poet, 580.
 Tuttle: The Moral Influence of Balzac, 60.
 United States, German Work in (Miss. Rev.), 479.
 United States of America, The Methodist Episcopal Church in: *Neely*, 213.
 Universities, Danger of the Fever for (Notes and Dis.), 442.
 Use of Solomon's Song (Arena), 130, 635.
 Utah Mission, Reply on Mormon Problem (Arena), 962.
 Vallow's Reply to Drs. Wheeler and Steele [Value of Land], (Arena), 467, 906.
 Value of Land: Reply to Drs. Wheeler and Steele (Arena), 906.
 Value of Land, The (Arena), 683.
 "Verhältnis der menschlichen Willensfreiheit zur Gotteslehre," etc., "Das" (For. Out.), 149.
 Version, How Shall the Church Utilize the Revised? (Itin. Club.), 131.
 "Vie de S. Francois d'Assisi" (For. Out.), 654.
 Virgin Birth, Newly Discovered Syriac Codex and (For. Out.), 152.
 "Vue future d'après Saint Paul, La" (For. Out.), 149.
 Waldenses in Italy, The Church of (For. Out.), 659.
 Warren, Reynolds' Reply to Dr. (Arena), 308.
 Warren: That Pseudo-Judicial Declaration of 1888, etc., 81.
 Warren: When this World is Not, 849.
 Warren's Reply to Judge Reynolds (Arena), 308.
 Weiss, Johannes (For. Out.), 482.
 Westminster Abbey: *Telford*, 758.
 Whedon on Crane's Holiness, etc. (Notes and Dis.), 109.
 Wheeler, Is Dr. Right? (Arena), 467, 633.
 Wheeler: Socialism and the New Testament, 865.
 When this World is Not: *Warren*, 849.
 "Willensfreiheit zur Gotteslehre, Das Verhältnis," etc. (For. Out.), 149.
 Wisdom of the Egyptians, The: *Fradenburgh*, 229.
 Woman in Antiquity (Arch. and Bib. Res.), 314.
 Women, Eligibility of: *Warren* and *Reynolds*, 81, 87.
 Women, Eligibility of (Arena), 306, 308.
 World Evolution, Three Great Epochs of: *Conn*, 885.
 Writing in Homer (Arch. and Bib. Res.), 139.
 Zahn, Adolph, D.D. (Arch. and Bib. Res.), 477.
 Zweyner, Emil (For. Out.), 322.
 "Zwingli, Huldreich," etc. (For. Out.), 998.
 Zwingli on Relation of Human Will to Doctrine of God (For. Out.), 149.

BOOK NOTICES.

Adams, etc.: History of Prussia under Frederick the Great, 846.
 Africa, A Lone Woman in: *McAllister*, 1015.
 Agnostic, Why I Am Not: *Smith*, 164.
 Alden [*Clemens*]: Personal Recollections of Joan of Arc, 845.
 Aldrich, Unguarded Gates, etc., 165.
 American Society of Church History, Papers of: *Jackson*, 174.
 Anima Poetæ: *Coleridge*, 337.
 Anthology, A Victorian: *Stedman*, 343.
 Arnold, Letters of Matthew: *Russell*, 333.
 Astronomy, The Fifth of, etc.: *Bayne*, 1008.
 Auld Lang Syne, Days of: *MacLaren*, 619.
 Bacon, etc.: Origin of Canon of Old Testament, 666.
 Baird: The Huguenots and the Revocation of Edict of Nantes, 171.
 Barabbas: *Corelli*, 677.
 Baskerville: Joel Chandler Harris, 680.
 Bayne: The Fifth of Astronomy, etc., 1008.
 Beal: The New Life in Christ, 824.
 Bennett: The Theology of the Old Testament, 496.
 Berdoe: Browning and the Christian Faith, 670.
 Besant: Westminster, 620.
 Bible, The Modern Reader's: *Moulton*, 829.
 Blessed Be Drudgery: *Gannett*, 344.
 Bohemia, The Story of: *Gregor*, 679.
 Bringing the Sheaves: *Fee*, 1013.
 Browning and the Christian Faith: *Berdoe*, 670.
 Canon of the Old Testament, The Origin of: *Wildeboer*, *Bacon*, and *Moore*, 666.
 Central America, Three Gringos in, etc.: *Davis*, 676.
 Christ, The New Life in: *Beal*, 824.
 Christ Enough: *Smith*, 344.
 Christian Democracy, The, etc.: *Leavitt*, 998.
 Christian Faith, Browning and the: *Berdoe*, 670.
 Christianity Vindicated by Its Enemies: *Dorchester*, 830.
 Church History, Papers of American Society of: *Jackson*, 174.
 Claffin: Under the Old Elms, 176.
 Clemens [*Alden*]: Personal Recollections of Joan of Arc, 845.
 Clinton: Extraordinary Cases, 847.
 Coleridge: Anima Poetæ, 337.
 Corelli: Barabbas, 677.
 Creation—God in Time and Space: *Foster*, 329.
 Creedless Gospel and Gospel Creed: *Satterlee*, 831.
 Creighton: Persecution and Tolerance, 827.
 Crisis of this World, The: *Merrill*, 1008.
 Critical Kit-Kats: *Gosse*, 832.
 Davis: Three Gringos in Venezuela and Central America, 676.
 Dawson: Eden Lost and Won, 669.
 Dawson: London Idylls, 511.
 Dawson: The Making of Manhood, 511.
 Days of Auld Lang Syne, The: *MacLaren*, 512.
 Democracy, The Christian, etc.: *Leavitt*, 998.
 Denial, The Witness of: *Scudder*, 353.
 Diaple: Religious Doubt, 158.
 Dixie, etc.: *Ralph*, 512.
 Dogmatic Theology, An Introduction to: *Weidner*, 826.
 Doherty, etc.: Illustrative Notes, 176, 1015.
 Dorchester: Christianity Vindicated by Its Enemies, 830.

- Doubt, Religious: *Diggle*, 158.
 Drudgery, Blessed Be: *Gannett*, 344.
Drummond: Joy, Rest, and Faith, 344.
- Earth, This Goodly Frame, the: *Tiffany*, 341.
 Eden Lost and Won: *Dawson*, 669.
 Elms, Under the Old: *Claffin*, 176.
 Empire of the Ptolemies, The: *Mahaffy*, 507.
 English Lands, Letters, and Kings: *Mitchell*, 1013.
 English Seamen in the Sixteenth Century: *Froude*, 1014.
 Essentials of New Testament Greek: *Huddleston*, 668.
 Ethical Movement, An: *Sheldon*, 1004.
 Experience, The Gospel of: *Newbolt*, 828.
 Extraordinary Cases: *Clinton*, 847.
- Faith, Browning and the Christian: *Berdoe*, 670.
 Faith Illustrated, The Way of: *Hu Yong Mi*, 1008.
Fee: Bringing the Sheaves, 1013.
Forbes: Memories and Studies of War and Peace, 339.
 Formosa, From Far: *Mackay* and *MacDonald*, 343.
Foster: Creation—God in Time and Space, 329.
 Frederic the Great, History of Prussia under: *Tuttle* and *Adams*, 846.
Froude: English Seamen in the Sixteenth Century, 1014.
- Gannett*: Blessed Be Drudgery, 344.
Gilbert: The Student's Life of Jesus, 1001.
 God in Time and Space—Creation: *Foster*, 329.
Godkin: Reflections and Comments, 503.
 Gordon, Adoniram Judson: *Gordon*, 842.
Gordon: Adoniram Judson Gordon, 842.
Gordon, etc.: How Christ Came to Church, 667.
 Gospel, Creedless, and Gospel Creed: *Satterlee*, 331.
 Gospel of Experience, The: *Newbolt*, 828.
Gosse: Critical Kit-Kats, 832.
 Great Meaning of Metanoia, The: *Walden*, 497.
 Greek, Essentials of New Testament: *Huddleston*, 668.
Gregor: The Story of Bohemia, 679.
- Half-Hours with St. Paul, etc.: *Steele*, 162.
 Harris, Joel Chandler: *Baskerville*, 680.
Hill: The Principles of Rhetoric, 170.
Holland: A Lent in London, 678.
 Holmes, Life and Letters of Oliver Wendell: *Morse*, 672.
 Home Making: *MacLaren*, 344.
Hopkins: The Religions of India, 664.
 How Christ Came to Church: *Gordon* and *Pierson*, 667.
Hu Yong Mi: The Way of Faith Illustrated, 1008.
Huddleston: Essentials of New Testament Greek, 668.
 Huguenots and the Revocation of Edict of Nantes, The: *Baird*, 171.
Hurbit, etc.: Illustrative Notes, 176, 1015.
Hurst: Literature of Theology, 161.
- Idylls, London: *Dawson*, 511.
 Illustrative Notes, 1896: *Hurbit* and *Doherty*, 176.
 Illustrative Notes, 1897: *Hurbit* and *Doherty*, 1015.
 In His Footsteps: *McLennan*, 1016.
 India, The Religions of: *Hopkins*, 664.
Jackson: Papers of American Society of Church History, 174.
- Jesus, The Student's Life of: *Gilbert*, 1001.
 Joan of Arc: *Lowell*, 509.
 Joan of Arc, Personal Recollections of: *Alden* [*Clemens*], 845.
 Joy, Rest, and Faith: *Drummond*, 344.
- Lakewood: *Norris*, 680.
 Law, Moral and Civil, etc.: *Ritter*, 836.
 Leaders, Little: *Payne*, 506.
Leavitt: The Christian Democracy, etc., 998.
 Lent in London, A: *Holland*, 678.
 Letters of Matthew Arnold: *Russell*, 333.
 Life, The Spiritual, etc.: *Needham*, 344.
 Literature of Theology: *Hurst*, 161.
 Little Leaders: *Payne*, 506.
 London, A Lent in: *Holland*, 678.
 London Idylls: *Dawson*, 511.
 Lone Woman in Africa, A: *McAllister*, 1015.
Lowell: Joan of Arc, 509.
- McLennan*: In His Footsteps, 1016.
MacDonald, etc.: From Far Formosa, 343.
Mackay, etc.: From Far Formosa, 343.
MacLaren: Home Making, 344.
MacLaren: The Days of Auld Lang Syne, 512.
McAllister: A Lone Woman in Africa, 1015.
Mahaffy: The Empire of the Ptolemies, 507.
 Man, The Whence and Whither of: *Tyler*, 1007.
 Manhood, The Making of: *Dawson*, 511.
 Memories and Studies of War and Peace, *Forbes*, 339.
Merrill: The Crisis of this World, 1003.
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 Mind of the Master, The: *Watson*, 830.
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 My Brother and I, 836.
- Nantes, The Huguenots and Revocation of Edict of: *Baird*, 171.
Needham: The Spiritual Life, etc., 344.
 Nevius, The Life of John Livingston, etc.: *Nevius*, 510.
Nevius: The Life of John Livingston Nevius, etc., 510.
 New Life in Christ, The: *Beet*, 824.
 New Testament Greek, Essentials of: *Huddleston*, 668.
Newbolt: The Gospel of Experience, 828.
 Nicene Theology, Origin and Development of, etc.: *Scott*, 1016.
Norris: Lakewood, 680.
- Old Elms, Under the: *Claffin*, 176.
 Old Testament, The Origin of the Canon of: *Wilcheboer*, *Bacon*, and *Moore*, 666.
 Old Testament, The Theology of the: *Ben-nett*, 496.
 Our Industrial Utopia, etc.: *Wheeler*, 167.
- Paul, Half-Hours with St., etc.: *Steele*, 162.
Payne: Little Leaders, 506.
 Persecution and Tolerance: *Creighton*, 827.
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Pierson, etc.: How Christ Came to Church, 667.
 Pith of Astronomy, etc.: *Bayne*, 1003.
Prothero: Letters and Verses of Arthur Penrhyn Stanley, 498.

- Prussia, History under Frederic the Great : *Tuttle and Adams*, 846.
 Ptolemies, The Empire of the : *Mahaffy*, 507.
- Ralph* : Dixie, etc., 512.
 Reflections and Comments : *Godkin*, 503.
 Regeneration, Reply to Max Nordau, 830.
Reid : Lord John Russell, 840.
 Religion, Thoughts on : *Romanes*, 175.
 Religions of India, The : *Hopkins*, 664.
 Religious Doubt : *Diggle*, 158.
 Rhetoric, The Principles of : *Hill*, 170.
Ritter : Moral Law and Civil Law, etc., 836.
Romanes : Thoughts on Religion, 175.
Russell : Letters of Matthew Arnold, 333.
 Russell, Lord John : *Reid*, 840.
- Satterlee* : Creedless Gospel and Gospel Creed, 331.
Scott : Origin and Development of the Nicene Theology, etc., 1016.
Scudder : The Witness of Denial, 333.
 Seamen in Sixteenth Century, English : *Froude*, 1014.
Sheldon : An Ethical Movement, 1004.
Smith : Christ Enough, 344.
Smith : Why I Am Not an Agnostic, 164.
Smyth : Bayard Taylor, 838.
 Spiritual Life, etc. : *Needham*, 344.
 St. Paul, Half-Hours with, etc. : *Steele*, 162.
 Stanley, Letters and Verses of Arthur Penrhyn : *Prothero*, 498.
Stedman : A Victorian Anthology, 343.
Steele : Half-Hours with St. Paul, etc., 162.
Stephenson : Uncle Ben, etc., 848.
 Story of Bohemia, The : *Gregor*, 679.
 Student's Life of Jesus, The : *Gilbert*, 1001.
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 Theology, Origin and Development of the Nicene, etc. : *Scott*, 1016.
 This Goodly Frame, the Earth : *Tiffany*, 341.
Thompson : The World and the Wrestlers, 492.
 Thoughts on Religion : *Romanes*, 175.
 Three Gringos in Venezuela, etc. : *Davis*, 676.
Tiffany : This Goodly Frame, the Earth, 341.
Tuttle, etc. : History of Prussia under Frederic the Great, 846.
Tyler : The Whence and Whither of Man, 1007.
- Uncle Ben, etc. : *Stephenson*, 848.
 Under the Old Elms : *Clafin*, 176.
 Unguarded Gates, etc. : *Aldrich*, 165.
 Utopia, Our Industrial, etc. : *Wheeler*, 167.
- Vansant* : Sunset Memories, 844.
 Venezuela, Three Gringos in, etc. : *Davis*, 676.
 Victorian Anthology, A : *Stedman*, 343.
- Wages and Capital : *Tausig*, 834.
 Walden : The Great Meaning of Metanoia, 497.
 War and Peace, Memories and Studies of : *Forbes*, 339.
Watson : The Mind of the Master, 820.
 Way of Faith Illustrated, The : *Hü Yong Mi*, 1008.
Weidner : An Introduction to Dogmatic Theology, 826.
 Westminster : *Besant*, 680.
Wheeler : Our Industrial Utopia, etc., 167.
 Whence and Whither of Man, The : *Tyler*, 1007.
 Why I Am Not an Agnostic : *Smith*, 164.
 Wildeboer, etc. : Origin of Canon of Old Testament, 666.
 Witness of Denial, The : *Scudder*, 333.
 World and the Wrestlers, The : *Thompson*, 492.

CONTENTS.

	PAGE
EDGAR A. POE'S ADDENDA TO HIS "EUREKA," WITH COMMENTS.	9
AN INSPIRING CHAPTER IN METHODIST HISTORY.....	19
JAMES MUDGE, D.D., Lowell, Mass.	
THE FORCES WHICH DETERMINE CHARACTER.....	29
H. H. FAIRALL, D.D., Editor <i>Iowa Methodist</i> , Iowa City, Ia.	
DOCTRINE OF THE DIVINE IMMANENCE.....	35
HENRY GRAHAM, D.D., Rutland, Vt.	
DOCTRINE OF THE FUTURE LIFE IN THE BOOK OF JOB	45
President SAMUEL PLANTZ, Ph.D., D.D., Lawrence University, Appleton, Wis.	
THE MORAL INFLUENCE OF BALZAC.....	60
A. H. TUTTLE, D.D., Newark, N. J.	
THE RETURN TO FAITH.....	66
Professor A. C. ARMSTRONG, JR., M.A., Wesleyan University, Middletown, Conn.	
THE PHILOSOPHY OF PRAYER.....	77
Rev. WILLIAM JONES, LL.D., Dresden, Mo.	
THAT PSEUDO-JUDICIAL DECLARATION OF 1888—A FRIENDLY AP- PEAL TO CONSERVATIVE EXPERTS.....	81
President W. F. WARREN, S.T.D., LL.D., Boston University, Boston, Mass.	
THE REAL JUDICIAL DECLARATION OF 1888.....	87
Hon. G. G. REYNOLDS, Brooklyn, N. Y.	
REASON AND SENTIMENT AS FACTORS IN SOCIAL PROGRESS.....	94
President C. W. SUPER, Ph.D., LL.D., Ohio University, Athens, O.	
EDITORIAL DEPARTMENTS:	
NOTES AND DISCUSSIONS.....	109
Poe's "Eureka" and Addenda, 111; Historical Perspective, 115; The Epistemology of the Saints, 120.	
THE ARENA.....	125
A Friendly Word with My Critics, 125; "Of What Use is It?" 130.	
THE ITINERANTS' CLUB.....	131
How Shall the Church Utilize the Revised Version? 131; How to Win Congregations (Continued), 133; Progress in Conference Course of Study during 1895, 135.	
ARCHÆOLOGY AND BIBLICAL RESEARCH.....	136
Archæology and Old Testament Criticism, 136; Writing in Homer, 139.	
MISSIONARY REVIEW.....	141
Methodist Polity in Foreign Fields, 141; The Situation in Madagascar, 143; American Missions in Turkey, 144.	
FOREIGN OUTLOOK.....	146
SUMMARY OF THE REVIEWS AND MAGAZINES.....	154
BOOK NOTICES.....	158
Diggle's Religious Doubt, 158; Hurst's Literature of Theology, 161; Steele's Half-Hours with St. Paul, and Other Bible Readings, 162; Smith's Why I am Not an Agnostic, 164; Aldrich's Unguarded Gates, and Other Poems, 165; Wheeler's Our Industrial Utopia, and Its Unhappy Citizens, 167; Hill's The Principles of Rhetoric, 170; Baird's The Huguenots and the Revocation of the Edict of Nantes, 171; Jackson's Papers of the American Society of Church History, 174; MISCELLANEOUS, 175.	

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CONTENTS.

	PAGE
BENJAMIN FRANKLIN CRARY, D.D.....	177
F. D. BOYARD, Ph.D., D.D., Alameda, Cal.	
CONDITIONS OF AUTHORITATIVE BIBLICAL CRITICISM.....	191
President H. A. BUTTZ, D.D., LL.D., Drew Theological Seminary, Madison, N. J.	
OUR BENEVOLENCES.....	205
H. N. HERRICK, D.D., Muncie, Ind.	
THE METHODIST EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.....	213
T. B. NEELY, D.D., Philadelphia, Pa.	
THE WISDOM OF THE EGYPTIANS.....	229
J. N. FRADENBURGH, D.D., Greenville, Pa.	
THE "DIVINE COMEDY.".....	242
Professor L. O. KUHN, M.A., Wesleyan University, Middletown, Conn.	
THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH...	260
JOHN PEARSON, D.D., Cincinnati, O.	
MISREPRESENTATIONS OF MISSIONS AND MISSIONARIES.....	273
H. K. CARROLL, LL.D., Religious Editor <i>Independent</i> , New York city.	
THE LAW OF THE METHODIST EPISCOPAL CHURCH AS TO AMUSEMENTS—A CONSTITUTIONAL QUESTION.....	284
First Paper, Hon. H. L. SIBLEY, Marietta, O. Second Paper, ENSIGN MCCHESENEY, D.D., White Plains, N. Y.	
 EDITORIAL DEPARTMENTS:	
NOTES AND DISCUSSIONS.....	293
The Power of Appointment, 294; Inadvisability of Districting Bishops, 299.	
THE ARENA.....	306
First Friendly Response to my Friendly Appeal, 306; A Reply to Dr. Warren, 308; Foreknowledge and Contingency, 308; Matter—Organic and Inorganic, 309.	
THE ITINERANTS' CLUB.....	311
Exegetical—Rom. ix, 3, 311; Ministerial Rests, 312.	
ARCHEOLOGY AND BIBLICAL RESEARCH.....	314
Woman in Antiquity, 314.	
MISSIONARY REVIEW.....	318
Study of Missions in Theological Seminaries, 318; Missionary Problems in Japan, 319.	
FOREIGN OUTLOOK.....	321
SUMMARY OF THE REVIEWS AND MAGAZINES.....	326
BOOK NOTICES.....	329
Foster's <i>Creation: God in Space and Time</i> , 329; Satterlee's <i>A Creedless Gospel and the Gospel Creed</i> , 331; Scudder's <i>The Witness of Denial</i> , 333; Russell's <i>Letters of Matthew Arnold</i> , 333; Coleridge's <i>Anima Poetae</i> , 337; Forbes's <i>Memories and Studies of War and Peace</i> , 339; Tiffany's <i>This Goodly Frame, the Earth</i> , 341; Mackay's <i>From Far Formosa</i> , 343; MISCELLANEOUS, 343.	

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CONTENTS.

	PAGE
THE NEW PSYCHOLOGY	345
Professor JOHN BIGHAM, Ph.D., De Pauw University, Greencastle, Ind.	
JOHN KEATS—HIS CHARACTER AND WORKS.....	353
Rev. J. B. KENYON, Lit.D., Syracuse, N. Y.	
AFTER CAPITALISM, WHAT?	366
Rev. R. F. BISHOP, Chillicothe, O.	
CATHOLICITY	377
Rev. H. A. REED, Lancaster, N. Y.	
THE METHODIST EPISCOPAL CHURCH IN THE SOUTH.....	384
President DANIEL STEVENSON, D.D., Union College, Barbourville, Ky.	
THE THEORETICAL AND THE PRACTICAL.....	394
Professor G. A. COE, Ph.D., Northwestern University, Evanston, Ill.	
THE PERSONAL ELEMENT IN SOCIAL REFORM.....	403
Professor WILLIAM MACDONALD, Ph.D., Bowdoin College, Brunswick, Me.	
COMPARATIVE RELIGION.....	409
J. F. CHAFFEE, D.D., Minneapolis, Minn.	
METHODS AND PRINCIPLES—A STUDY IN METHODIST POLITY... ..	420
Rev. D. G. DOWNEY, M.A., Stamford, Conn.	
HISTORY OF THE THIRD RESTRICTIVE RULE.....	430
T. H. PEARNE, D.D., Hillsboro, O.	
PHASES OF FAITH.....	437
Rev. G. M. HAMMELL, Cincinnati, O.	
EDITORIAL DEPARTMENTS :	
NOTES AND DISCUSSIONS.....	441
An Elective Judiciary, 444; "Christian " Rationalism, 445; The Ripening Experience of Life, 450.	
THE ARENA.....	462
Diocese and District, 462; Church Papers for Sunday Reading, 463; The Soul a Substantial Entity, 465; Is Dr. Wheeler Right? 467.	
THE ITINERANTS' CLUB.....	468
" Baptized for the Dead."—1 Cor. xv, 29, 468; The Minister as a Comforter, 469; How to Study the Bible, 471.	
ARCHAEOLOGY AND BIBLICAL RESEARCH.....	473
The Hebrew Text of the Old Testament, 473; A Rising Conservative Biblicalist, 477.	
MISSIONARY REVIEW.....	478
A Quadrennium of Methodist Foreign Missions, 478; The German Work in the United States, 479; The American Board Mission in Turkey, 481.	
FOREIGN OUTLOOK.....	482
SUMMARY OF THE REVIEWS AND MAGAZINES.....	488
BOOK NOTICES.....	492
Thompson's The World and the Wrestlers, 492; Bennett's The Theology of the Old Testament, 496; Walden's The Great Meaning of Metanoia, 497; Prothero's Letters and Verses of Arthur Pernhyn Stanley, D.D., 498; Godkin's Reflections and Comments, 503; Payne's Little Leaders, 506; Mahaffy's The Empire of the Ptolemies, 507; Lowell's Joan of Arc, 509; Mrs. Nevius's The Life of John Livingston Nevius, 510; MISCELLANEOUS, 511.	

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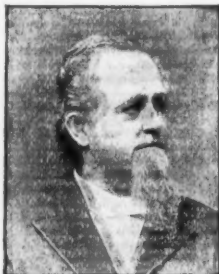
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CONTENTS.

	PAGE
THE DOCTRINE OF THE HOLY SPIRIT.....	518
Bishop S. M. MERRILL, LL.D., Chicago, Ill.	
CHRISTIANITY AND MOHAMMEDANISM IN ARABIA, EGYPT, AND NORTHERN AFRICA.....	528
Rev. B. F. KIDDER, Ph.D., New Haven, Conn.	
DID PAUL PREACH ON MARS' HILL?	546
Professor RICHARD PARSONS, M.A., Ohio Wesleyan University, Delaware, O.	
THE RELATIONS OF KNOWLEDGE AND FEELING IN SPIRITUALITY	552
Rev. F. W. CROWDER, Ph.D., Rockville Center, N. Y.	
REVIVED ARYANISM IN CONNECTION WITH THE MODERN THE- ISTIC MOVEMENT IN INDIA.....	559
Rev. J. W. BROOKS, Ph.D., Chicago, Ill.	
PAUL AND ANANIAS BEFORE THE SANHEDRIN AT JERUSALEM.	570
S. L. BOWMAN, S.T.D., Newark, N. J.	
ABRAHAM COLES, THE PHYSICIAN-POET.....	580
A. H. TUTTLE, D.D., Newark, N. J.	
BISHOP HAYGOOD AS A PHILOSOPHER AND REFORMER.....	587
H. M. DU BOSE, D.D., Tyler, Tex.	
NEW ENGLAND LIBERAL THEOLOGY.....	599
Rev. E. T. CURNICK, M.A., Lowell, Mass.	
A POLITICAL REFORM.....	610
Hon. H. L. SIBLEY, Marietta, O.	
EDITORIAL DEPARTMENTS:	
NOTES AND DISCUSSIONS.....	617
Our Schools of Theology, 618; Four Years Ago—A Remembrance, 630; The Tasks of Methodism, 625; Pure Religious Evolution, 629.	
THE ARENA.....	633
The Value of Land, 633; "Is Dr. Wheeler Right?" 633; An Answer to the Ques- tion, 635; The Carbon Compound, 636; Dr. McCreary on Sociology, 637.	
THE ITINERANTS' CLUB.....	639
The Minister's Ideals, 639; Obligations of the Church to Educational Institu- tions, 640; The Revised Text in 1 Tim. iii, 16, 642.	
ARCHAEOLOGY AND BIBLICAL RESEARCH.....	644
Haupt's Polychrome Old Testament, 644; Ecclesiasticus and Philo, 643.	
MISSIONARY REVIEW.....	648
The Parliament of Religions as seen on Foreign Mission Fields, 648; Affairs in Formosa, 650; The Bearing of Confucianism on Civilization, 651.	
FOREIGN OUTLOOK.....	652
SUMMARY OF THE REVIEWS AND MAGAZINES.....	660
BOOK NOTICES.....	664
Hopkins's The Religions of India, 664; Wildeboer's The Origin of the Canon of the Old Testament, 666; Gordon's How Christ Came to Church, 667; Huddleston's Essentials of New Testament Greek, 668; Dawson's Eden Lost and Won, 669; Berdoe's Browning and the Christian Faith, 670; Morse's Life and Letters of Oliver Wendell Holmes, 672; Davis's Three Gringos in Venezuela and Central America, 676; MISCELLANEOUS, 677.	

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CONTENTS.

THE LITERARY DEVELOPMENT OF CHURCH HISTORY.....	PAGE 681
Bishop J. F. HURST, D.D., LL.D., Washington, D. C.	
EMERSON AS A PHILOSOPHER.....	702
Rev. F. C. LOCKWOOD, Ph.D., Chicago, Ill.	
PAUL'S PSYCHOLOGY.....	722
A. J. NELSON, D.D., San Francisco, Cal.	
THE CHRISTIAN CONCEPTION OF GOD.....	728
W. P. ODELL, Ph.D., D.D., Buffalo, N. Y.	
THE NEW MUNICIPAL MOVEMENT.....	735
President W. F. McDOWELL, Ph.D., S.T.D., University of Denver, University Park, Colo.	
DANTE GABRIEL ROSSETTI AND HIS SISTER CHRISTINA.....	743
Rev. J. B. KENYON, LL.D., Syracuse, N. Y.	
THE MORMON PROBLEM IN THE WEST.....	754
Rev. F. S. BEGGS, Evanston, Wyo.	
WESTMINSTER ABBEY.....	758
Rev. JOHN TELFORD, Tunbridge Wells, England.	
EDITORIAL DEPARTMENTS:	
NOTES AND DISCUSSIONS.....	776
Letter and Spirit, 777; The Public Duties of the Trained Intellect, 782.	
THE ARENA.....	788
Entire Sanctification, 788; Posthumous Humanity of Christ, 789; Foreknowledge and Contingency, 790; An Exception Taken, 791; "A nothen"—A Word Study, 792.	
THE ITINERANTS' CLUB.....	794
New Measures and New Opinions, 794; The Loss of Aim in the Ministry, 795; Exegetical—Rom. v. 1, 797.	
ARCHÆOLOGY AND BIBLICAL RESEARCH.....	799
Cylinders in the English Museum, 799; Report of the Palestine Exploration Fund, 802.	
MISSIONARY REVIEW.....	803
The American Bible Society as a Missionary Agency, 803; The Developments in Africa, 804; Our Methodist Work in India as Seen by a "Churchman," 806.	
FOREIGN OUTLOOK.....	807
SUMMARY OF THE REVIEWS AND MAGAZINES.....	815
BOOK NOTICES.....	820
Watson's <i>The Mind of the Master</i> , 820; Beet's <i>The New Life in Christ</i> , 824; Weldner's <i>An Introduction to Dogmatic Theology</i> , 826; Creighton's <i>Persecution and Tolerance</i> , 827; Newbolt's <i>The Gospel of Experience</i> , 828; Moulton's <i>The Modern Reader's Bible</i> , 829; Dorchester's <i>Christianity Vindicated by its Enemies</i> , 830; Regeneration, 830; Gosse's <i>Critical Kit-Kats</i> , 832; Taussig's <i>Wages and Capital</i> , 834; Ritter's <i>Moral Law and Civil Law Parts of the Same Thing</i> , 836; My Brother and I, 836; Smyth's <i>Bayard Taylor</i> , 838; Reid's <i>Lord John Russell</i> , 840; Gordon's <i>Adoniram Judson Gordon</i> , 842; Vansant's <i>Sunset Memories</i> , 844; Clemens's <i>Personal Recollections of Joan of Arc</i> , 845; Tuttle's <i>History of Prussia under Frederic the Great</i> , 846; MISCELLANEOUS, 847.	

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CONTENTS.

	PAGE
WHEN THIS WORLD IS NOT	849
Bishop H. W. WARREN, D.D., LL.D., University Park, Colo.	
SOCIALISM AND THE NEW TESTAMENT.....	865
D. H. WHEELER, LL.D., Meadville, Pa.	
THE EDUCATIONAL FUNCTIONS OF ANCIENT COINS.....	874
F. M. BRISTOL, D.D., Evanston, Ill.	
THE THREE GREAT EPOCHS OF WORLD EVOLUTION.....	885
Professor H. W. CONN, Ph.D., Wesleyan University, Middletown, Conn.	
THE NECESSITY OF CHURCH MEMBERSHIP.....	902
Rev. W. W. LANCE, M.A., Bowling Green, O.	
STUDIES IN RECENT FICTION.....	911
Rev. F. S. TOWNSEND, M.A., Milford, Conn.	
CHINESE LITERATI IN PEKING UNIVERSITY.....	921
M. L. TAFT, D.D., Dean Wiley Theological School, Peking, China.	
LITURGICAL DEVELOPMENTS OF NEW TESTAMENT TIMES.....	926
Rev. J. L. REEDER, Lynn, Mass.	
LANGUAGE AS A FINE ART.....	940
Rev. F. B. COWGILL, M.A., Hamline, Minn.	
EDITORIAL DEPARTMENTS:	
NOTES AND DISCUSSIONS.....	947
Diplomatic Storm Centers, 947; The Bible as a Strain of Music, 948.	
THE ARENA.....	962
The Mormon Problem: A Reply from the Utah Mission, 962; "Knowledge and Feeling in Spirituality," 963; A Reply to Drs. Wheeler and Steele, 966; A Reply to My Critic, 967; "Did Paul Preach on Mars' Hill?" 969; Subjective Theology, 970.	
THE ITINERANTS' CLUB.....	971
The Ministry as a Conservative Force, 971; Exegesis—Heb. vi, 4-6, 973; How to Study the Bible (Continued), 974.	
ARCHÆOLOGY AND BIBLICAL RESEARCH.....	976
Israel and the Egyptian Monuments, 976.	
MISSIONARY REVIEW.....	980
The South American Opportunity, 980; Debts of Missionary Societies, 981; The Congo Free State, 982.	
FOREIGN OUTLOOK.....	984
SUMMARY OF THE REVIEWS AND MAGAZINES.....	992
BOOK NOTICES.....	998
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INDEX.....	1017



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